

# THE ECLECTIC REVIEW,

For AUGUST, 1805.

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Art. I. *The Reports of the Society for Bettering the Condition and Increasing the Comforts of the Poor.* In 4 volumes. Octavo, 1l. 4s. Duodecimo, 8s. Hatchard, Becket, Robson, Payne, Rivington, &c. 1797—1805.

TO give to the incalculable influence of the press, a direction, so far as we can prevail, favourable to the best interests of mankind, was our avowed determination at the commencement of our Review; and we trust, that, hitherto, the sincerity of our professions has been demonstrated to the satisfaction of every candid reader. To recommend to general attention works of this important tendency, has constituted the most pleasing part of our labour. The Reports now before us precisely accord with our design. Their object is to promote both the present, and the future welfare, of those among our countrymen, who stand most in need of benevolent attention; and, by the amelioration of *their* condition, to establish and advance the good of the community at large. The mode, by which they more directly aim to accomplish these happy effects, is that of collecting and diffusing information concerning the actual situation of the poor, and the means that have, in various places, been most effectually adopted for their relief and improvement, in order that the benefits, which have been partially enjoyed, may be extended to the utmost degree in which circumstances admit them to be participated.

This truly patriotic Society was founded December 21, 1796, in consequence of conversation on the subject, between the Bishop of Durham, Mr. Bernard, Mr. Wilberforce, and the late Hon. E. J. Eliot, whose death, shortly afterwards, excited the regret of his worthy colleagues. "His Majesty, being informed of the plan and object of the Society, was graciously pleased to declare himself the Patron of it." The business was entrusted to a Committee, now consisting of eighty gentlemen, some of whom meet monthly to conduct it. Out of their number, a president, and four vice-presidents, are annually chosen. The former post has been occupied, from the commencement, by the Bishop of Durham. The institution is supported by the annual subscriptions (from one to five guineas each) of nearly 400

gentlemen, and (from 10s. 6d. upwards) of 200 ladies. We regret to observe scarcely a single name of those who are most loud in their professions of patriotism, in the list of friends to an institution, which is adapted, perhaps more than any other, to promote the security and prosperity of the country. To regard the natural and moral improvement of the lower classes of society as a *party* concern, is contrary to every sound political principle; but if it be so regarded, *that* party certainly deserves most from the public, which pays most attention to an object of such magnitude.

The accounts communicated to the Society, of various means which have been successfully used for local relief and encouragement of the poor, amounted to 124 at the close of the fourth volume of the Reports; beside 58 articles of useful information, which form an Appendix to each Report, and are collected to bind up with each volume. We cannot, therefore, attempt to give even a summary of communications so multifarious; although we have not observed one article that is not interesting to humanity. To each volume is prefixed, an Address from the pen of Thomas Bernard, Esq. one of the founders, and a most zealous and useful member of this Institution. His diligent and constant exertions for its advancement render his observations peculiarly worthy of attention; and we apprehend, that we cannot better recommend the objects of the Society to our readers, than by presenting them with the substance of his prefatory remarks.

The Introduction to the first volume was written at too early a period, to admit of much reference to the actual state of the Society. An extract, or two, from this address will therefore suffice. Mr. B. very properly cautions against compulsive measures in acts of beneficence.

‘We all feel how far we can be led by encouragement, by kindness, and by management, while we retain the idea of *choice* and *freewill*. We all know in our own instances, how little is to be effected by compulsion;—that, where force begins, inclination ceases.—Let us then give effect to that master-spring of action, on which equally depends the prosperity of individuals and of empires——THE DESIRE IMPLANTED IN THE HUMAN BREAST OF BETTERING ITS CONDITION. Be it our endeavour that this principle have its full influence on the lower classes of society. OUR DUTY TO THE POOR IS A *personal* SERVICE, INJOINED BY THE HIGHEST AUTHORITY, AND CANNOT BE COMMUTED: it is a work in which no man has a right to be idle.’

pp. xiii. xiv.

We subjoin the animating conclusion to this paper.

‘I cannot close, without suggesting to the reader some of the very beneficial effects, which *may* be produced by *union* and *perseverance* in a proper system of conduct with regard to the poor; our present parochial



chial expences being at the same time diminished, and a very gentle and gradual variation being made in our code of poor laws.—Let it be imagined that the land-owner *may* be awakened to his real interest, and the industrious labourer supplied with a sufficient portion of garden ground, and, in many instances, with the means of *keeping his cow*;—that neat and comfortable cottages supply the place of those wretched hovels which disgrace many parts of the kingdom;—that the *fire-places* of cottagers be improved, and their supply of *fuel* increased, so as to give more comfort to their habitations, and to remove an inducement to petty thefts, too frequently the source of criminal habits:—that *parish-mills, village-shops*, and all other means of affording the poor a plentiful and cheap supply of the necessaries of life, be gradually introduced wherever they may be useful and proper:—that the cases of *beggars* be inquired into; that the idle and criminal be compelled to work, and the friendless and distressed either relieved at home, or received into a clean and comfortable asylum:—that the condition of poor children, consigned in lots as *apprentices* to manufactories, and there left *unprotected* and *forgotten*, be placed under a system of inspection.—Let us suppose *friendly societies* the subjects of individual and voluntary aid and encouragement in every part of the kingdom:—*parish workhouses* amended and regulated, and tenanted by the only persons who should be resident in them; those whose forlorn and *insulated* condition precludes their doing better out of them:—and, lastly, that *parish relief* be systematically directed to the encouragement of industry and economy, and to making the poor man happy in his own cottage, instead of its being the instrument of driving him and his family into a workhouse.—Suppose even a *part* of this effected, and then let the reader himself judge what must be its operation on the poor—on the rich—on every class and rank of society? What must be the addition to individual morality and happiness? What to national security and prosperity? pp. xxi—xxiv.

In the Preface to the second volume, Mr. B. states circumstances which had called for the establishment of such an Institution.

‘The increase of the poor’s-rate has been for some years a just subject of alarm. Complaints have been made, and with too much reason, of the prevalence and magnitude of the evil. Two millions and a half annually expended in parochial relief, and a larger sum in charities and benefactions, producing no improvement in the condition of the poor, but rather prejudicing their means of life by the general effects of the system,—this is a mystery in our internal polity, difficult, but very important to be explained.’ pp. 1, 2.

Mr. B. does not consider these circumstances either as demonstrative of national decline, or as the necessary result of improvement in arts, which supersede the call for labour; but as arising rather from speculation in rents of estates, “and the consequent press on the farmer to make his *present* greatest profit with the *least possible outgoings*.” The effect of refusing necessary relief to the poor, except they resort to a workhouse, where the management is such as to render admission a punishment

ment, is to deprive them of forecast, and of every effort that looks to futurity: it leaves them "to proceed in a spiritless continuation of daily labour, until sickness, misfortune, or increase of family, render them life-pensioners on the public." p. 4. A timely and judicious encouragement to industry, by preserving its independence, facilitating its comfort, and consoling its distress, is recommended, instead of so ruinous a system. The tendency of this institution to produce such effects is illustrated; and the degree of success that may reasonably be expected is appreciated. The following passage fairly states the use of the Reports of the Society.

'In the reports of the society, the rich and the benevolent will find subjects of experiment, methods of procedure, and accounts of expence. In the various details they will meet with something or other, to put in action every valuable principle of the human mind. They will only have to employ their discretion, in proportioning the mode and extent of their operations to their means and circumstances. "Many benevolent minds (says an eminent Prelate) suffer their excellent dispositions for doing good to remain unemployed in the great service of christian charity, not for want of means, or of objects, but for want of knowing what good *may* be done within their own sphere, and *how*."—To remove this difficulty, to supply the public with details on every subject respecting the poor, to suggest the mode of active and useful charity, which in its effects shall not contribute to the increase of idleness and vice,—these are, and I trust will continue to be, the objects of the society.' pp. 13, 14.

The result of inquiries, in November 1798, is then given under the heads of—parish relief—supply of food—village kitchens and soups—parish mills—friendly societies—cottages—parish workhouses—county jails—and, employment for the poor. The mutual dependence of the rich and poor is then investigated with equal justice and spirit.

'If the poor are *idle and vicious*, they are reduced to subsist on the benevolence of the rich: and if the rich (I except those to whom health and ability, and not the will is wanting,) are *selfish, indolent, and NEGLECTFUL OF THE CONDITIONS ON WHICH THEY HOLD SUPERIORITY OF RANK AND FORTUNE*, they sink into a situation worse than that of being *gratuitously maintained by the poor*. They become PAUPERS of an *elevated and distinguished class*; in no way personally contributing to the general stock, but subsisting upon the labour of the industrious cottager.' pp. 27, 28.

The following motives for co-operation with the efforts of the Society, are suggested in the closing paragraph.

'If there should be among my readers any one, whose views are directed to himself only, I could easily satisfy him, that his means of self-indulgence would be increased, his repose would be more tranquil, his waking hours less languid, his estate improved, its advantages augmented, and



and the enjoyment permanently secured, by his activity in the melioration of the condition, the morals, the religion, and the attachment, of a numerous and very useful part of his fellow-subjects.—To the patriot, who wishes to deserve well of his country, I could prove that, from the increase of the resources and virtues of the poor, the kingdom would derive prosperity,—the different classes of society, union—and the constitution, stability.—To the rich, who have leisure, and have unsuccessfully attempted to fill up their time with other objects, I could offer a permanent source of amusement;—that of encouraging the virtues and industry of the poor, with whom by property, residence, or occupation, they are connected;—that of adorning the skirts of their parks and paddocks, of their farms and commons, with picturesque and habitable cottages, and fruitful gardens; so as to increase every Englishman's affection for an island replete with beauty and happiness;—that of assisting the poor in the means of life, and in placing out their children in the world; so as to attach them by an indissoluble tie, and by a common interest, to their country, not only as the sanctuary of liberty, but as an asylum, where happiness and domestic comforts are diffused, with a liberal and equal hand, through every class of society.'

pp. 28—30

The Introduction to the third volume assumes a familiar epistolary form, and is addressed to the President of the Society. The writer endeavours to rescue the appellation of the New Philosophy "from the opprobrium which it has incurred, and applies it to the objects of this Institution. "I refer," says he, "to that species of *philosophy*, which, recalled from occult and abstruse investigations to the concerns of common life, is induced to dwell in the habitation of the cottager, and to direct its inquiries to his nearest and dearest interests, and to the promotion of his virtue and happiness." p. 4.

Mr. B. then states objections, which have deterred benevolent persons from exertions for this purpose. These arise from the necessity of checks to excess of population, and from the benefit of hardships and distresses: and they are answered by pointing out the consequences of a total neglect of these objects, and by defining the true application of charity. "So much," says the author, "we may clearly discover,

'That *whatever encourages and promotes habits of INDUSTRY, PRUDENCE, FORESIGHT, VIRTUE, AND CLEANLINESS among the poor, is beneficial to them and to the country;—whatever removes, or diminishes, the incitement to any of these qualities, is detrimental to the STATE and pernicious to the INDIVIDUAL.*' p. 9.

He then considers the advantages derived to the poor from the improvement of agriculture, which, contrary to a common prejudice, he shews to be great; likewise from manufactures, commerce, and colonization: and, on the other hand, the incompetency of these advantages alone, with an increasing po-



pulation, to augment the real welfare of a nation. He observes—

‘It is not the *number*, but the *welfare*, and the *moral* and *religious improvement* of our fellow-subjects, that should be the object of our researches;—not the support, or increase, of a noxious abundance of beings, immersed in sin and sorrow,—useless to themselves, and pernicious to the community; but the formation and institution of virtuous and active members of society, adapted by early habits and education, to their various stations of life.’ p. 18.

He then examines the effects of manufactures, of the poor laws, of workhouses, and other public establishments, especially in lessening the energy of the poor, and weakening the bonds of family connexions. Needful cautions are suggested respecting soup-houses. The superior advantages of ameliorating the *condition* of the poor are shewn in the effects of cottagers acquiring property, of suitable education, of houses of recovery, and medical hospitals. The duty of assisting the poor is enforced, and its concurrence with our interest maintained, and the final consequences of neglecting it are intimated.

The fourth volume, having accumulated during the last two years, is more especially entitled to that particular attention, which, if our limits admitted, we should gladly have paid to the whole. For a distinct detail of its contents we must, however, refer our readers to the ensuing Number.

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Art. II. *An Account of the English Colony in New South Wales*, from its first Settlement in January 1788, to August 1801, &c. By Lieutenant-Colonel Collins, of the Royal Marines, several years Judge Advocate of the Colony, and now Lieutenant-Governor of Port Philip. Illustrated by numerous Engravings. 2d edition. 4to. pp. 580. Price 2l. 10s. Cadell and Davies. 1804.

**T**HE establishment of a British Colony in a vast country situated nearly at our Antipodes, is an object, which, of itself, may justly excite general notice and serious investigation. The stability to which that of Port Jackson has attained in the course of seventeen years, and the possibility of its incalculable future augmentation, entitle it to peculiar attention. We avail ourselves, therefore, of a new edition, or rather an abridgement of Col. Collins's *Annals*, which minutely describe its formation and its progress, to present our readers with such a retrospect, as may enable them to form a satisfactory idea on this interesting subject.

The depravity of mankind in its *natural*, that is in its *savage* state, exhibits a horrible picture, and forms a striking contrast with the dreams of infidel philosophers. In civilized communities it is restrained by salutary laws, which deprive those who cannot

cannot be deterred from mischief, of power to extend the evil. That nation, which the Almighty once vouchsafed to govern by a revealed code, was enjoined to punish certain atrocious crimes, especially murder and adultery, with *death*: and without regarding the Mosaic institutions as designed for universal adoption, we cannot but think that every needless departure from the spirit of them is at least hazardous. In all cases, where we have not its sanction for cutting off the life of a fellow-man, we are persuaded that *any* other mode, by which the opportunity of injuring society can be taken from him, ought to be preferred. The most desirable appears, on various accounts, to be that of servile banishment. Our insular limits would, indeed, preclude the efficacy of such a sentence, but for our maritime ascendancy. While North America remained subject to Britain, no other vent was requisite for the most corrupted part of our increasing population. Our trifling settlements on the Western coast of Africa proved ineffectual afterwards as a substitute. Whether the iniquitous traffic, by which its natives are subjected to bondage and cruelty in our West Indian Islands, might, or might not, have been superseded, by placing British felons in their room, we do not undertake to decide: but, if such a plan were impracticable, that of transporting convicts to Port Jackson was, in our judgement, the best alternative. The vast extent of country, the thinness of its population, the wretched state of its few inhabitants, the salubrity of its climate, and its various maritime advantages, are strong political recommendations of this measure. Its remote distance could not but enhance the expence of the undertaking; but we think the inconvenience fully counterbalanced by the obstacles which it presented to the return of those pests of society, to whose reception it was appropriated.

The country which was destined to this purpose, though inferior in size to any that had previously been styled a *Continent*, is better entitled to this appellation than to that of an Island. The Dutch, who discovered its Northern and Western coasts, gave to those parts the name of New Holland; and Cook, who, in 1770, explored the Eastern coast, extending nearly 2000 miles, called it New South Wales, without assigning his reason. The *whole* country requires a general name; and we are aware of none so proper as that which we proposed in our first Number for the new division of the Globe, of which this continent forms the basis, *Pelagia*. A harbour in which Cook had anchored, called by him Botany Bay, was the spot to which the first fleet with convicts from England, in May 1787, was directed: but on its arrival there, in January 1788, Capt. Philip, the commander, found the place defective of essential advantages; and, on visiting a harbour nine miles northward of it, named by Cook *Port*



*Jackson*, decided on the latter as the place of settlement. It does not, indeed, appear, that a better situation could have been chosen. It is completely sheltered from all winds, sufficiently capacious for any number of vessels, affords fresh water and fuel, and branches into numerous coves; at one of which, on the south side of the harbour, and five miles from its entrance, the chief settlement, named *Sydney*, is situated.

About 1000 persons, exclusive of the ships' companies, formed the first equipment. A small detachment from these was almost immediately sent to *Norfolk Island*, 1000 miles north-eastward from Port Jackson, chiefly with the view of cultivating the flax plant, which Cook had found there, as well as at New Zealand: and though the same plant has since been discovered in the vicinity of Sydney, the settlement at *Norfolk Island* was of important use in several respects to the infant colony on the continent. The island was uninhabited, although some traces have been left of former population. Its soil proved remarkably fertile; but the want of a harbour, or convenient landing-place, has been severely felt, and will probably, at length, cause it to be deserted.

Some tribes of the natives were found to reside in the neighbourhood of Sydney; and Governor Philip exercised the most laudable diligence and forbearance in cultivating an intercourse with them, though for a long time without success. They seem, indeed, to have less association among themselves than any other nation hitherto known. Not only every tribe, but every family, and almost every person, appears to be independent of every other. Fishing supplies their principal support and employment; but each individual is separately occupied in it; the men striking the fish with a kind of darts, the women catching them with lines. They are courageous, revengeful, cruel, and subtle, but a general battle has never been heard of; their frequent murders of individuals, whether of the same or of a different tribe, being usually private and solitary. They assemble only for purposes of superstition, or for the punishment of some person accused of murder. On the latter occasion, the friends of the deceased throw their spears at the accused person, whether guilty or innocent; and he defends himself with a shield to the best of his ability. From the commencement they have commonly killed any of the colonists, whom they found unarmed in the woods; and the convicts, in spite of the humanity exemplified and enjoined by the Governors, have often retaliated the injury. The necessities, however, of these naked outcasts, and the hospitality exercised toward them, have at length rendered them familiar at Sydney; but every attempt to civilize, or to instruct them, has hitherto completely failed. Children educated in the colony have invariably returned to their savage state.

Hardships



Hardships and distresses seem to be the inevitable lot of infant colonies. The national support, which might have been expected to exempt the settlers at Port Jackson from such a fate, became ineffectual to that purpose, in consequence of their numbers, and their remote distance from the parent country. Their live stock could afford no immediate supply; and it was diminished in June, 1788, by the loss of two bulls and four cows, which had wandered into the woods. Their first crops of grain failed. The fishery was inadequate to the sustenance of so many persons, and its success was precarious, though at times abundant. Partial supplies alone could be obtained from the Cape of Good Hope, their nearest resource, though distant 6000 miles. Their salt provisions were gradually exhausted; and, after having transferred several smaller parties to Norfolk Island, where the crops had been very productive, Governor Philip was constrained, in March 1790, to adopt the hazardous measure of sending to that small spot more than 200 of his remaining party. Lieutenant King, of the Navy, had formed the settlement on that island, and had raised it to a promising state: but at this crisis he was superseded by Major Ross, commander of the Marines, who had accompanied the fleet with the authority of Lieutenant Governor of the colony. This sudden increase of the islanders unavoidably transferred to them the wants which it alleviated at Sydney; and had not several store-ships arrived within three months afterwards, both the colonies, already reduced to extreme debility, must have totally perished!

The lapse of two years, between the first departure of the settlers from England, and their relief from thence, had arisen from inexcusable delay in the first ship sent for that purpose, and from the well known calamitous circumstances that befel the *Guardian* frigate. The addition of several hundreds of convicts to the preceding number was provided for by the stores sent with them; but they added little to the active strength of the colony, on account of the wretched state of health in which most of them were landed. In July 1790, more than 400, out of 900 at Sydney and in its vicinity, were invalids. Three-fifths of those, who were capable of labour, were employed at a new settlement, about 20 miles eastward of Sydney, at the head of the creek, which issues in Port Jackson, the soil being found much superior to that nearer to the coast. Other plantations were gradually formed on the northern and southern sides of the creek, which have now almost united the first two settlements. The allotments, which, in 1800, had amounted to nineteen, have spread from the western settlement, called *Paramatta*, southward to the head of Botany Bay, and northward to the banks of the *Hawkesbury*, a considerable river, which nearly surrounds the cultivated part of the country, and falls into a  
harbour

harbour, named by Cook, *Broken Bay*, about six leagues north of Port Jackson. The violent inundations of this river, which sometimes suddenly rises fifty feet above its common level, while they contribute to the superior fertility of the adjacent soil, expose not only the crops, but even the cultivators' lives to imminent hazard.

At the close of 1791, Mr. King, who, after quitting Norfolk Island, had departed for England, returned as Lieutenant-Governor of that settlement; and Major Ross, with the detachment of Marines, which had accompanied the expedition, sailed again for Europe. Early in the next year, Major Grose, commander of a corps, raised expressly for the protection of the new colonies, arrived with an appointment to be Lieutenant-Governor of the whole. In December 1792, the inhabitants of Sydney witnessed with regret the departure of Governor Philip for England; his state of health obliging him to quit a station, where he had laboured zealously in a discharge of the important trust committed to him during nearly four years.

The benefit of laws, human or divine, can only be enjoyed in the observance of them. The body of the colonists had forfeited their privileges as British subjects, yet it appears to have been the desire of Government to indulge them with the greatest portion of legal protection that their circumstances would admit; and the Colony, instead of being subjected to Martial Law, was regulated by civil and criminal Courts of Justice. It does not appear that martial law was ever called into action; but the criminal court was so fully occupied, that the justices, who presided in it, met every week till the period of Governor Philip's removal. Major Grose judged it needless to give them that trouble, and appointed officers of his own corps to receive criminal informations. His government seems, nevertheless, to have been unimpeachable on the score of lenity; and a subsequent circumstance, to which we shall advert in its order, intimates, that he might have justifiable motives for the alteration.

It was obviously desirable, that cultivation should be extended beyond the limits that could be occupied by those convicts which were in government employ. Each of these, when the term of his sentence had expired, was invited to settle as a farmer, with a grant, if married, of 50 acres; if single, of 30. The marine soldiers, who chose to remain when their detachment was relieved, were encouraged to adopt that alternative by grants of 100 acres, if married; and of 80, if single: and the non-commissioned officers, if single, were allowed 130 acres; if married, 150. Allotments equal to the latter were to be granted to all persons, who came from England for the purpose of settling. In each case 10 additional acres were allowed for every child in a family; and tools, seed, one year's provisions, and cloathing, were



were given where it was required. The discharged convicts, however, proved to be almost useless as settlers, generally relapsing into their former courses; and other descriptions of cultivators were by no means adequate to provide for the wants of the Colony. Major Grose hazarded an innovation, to which the rapid advancement of cultivation has chiefly been indebted, by granting land to the *commissioned* officers, who wished to become agriculturists. Many of them eagerly embraced the opportunity; and, obtaining leave to employ convicts as labourers, greatly extended the plantations.

The severities which the first colonists had sustained, and the diseases which those had contracted at sea, who arrived in 1791, resulted in a peculiar mortality during the following year, when, out of less than 5000 inhabitants, more than 450 died. This is the more remarkable, as, in 1793, though the residents had increased, the deaths diminished to 133; in 1794, to 52; and, in 1795, (the last of which any account is given) only 21 persons died. This striking and progressive diminution of mortality satisfactorily demonstrates the general salubrity of the climate.

While exertions, unknown till then, were made in cultivation, the Colony was more than ever in danger of perishing for want. In December 1793, the last pound of flour was issued from the government store; but the fruits of agricultural industry afforded a temporary supply. In March, 1794, the stock of salt provisions likewise was totally exhausted; but this was happily supplied by the arrival of a store-ship in the crisis of necessity. The harvests at Norfolk Island had also been so productive, that Mr. King was able to offer 5000 bushels of Indian Wheat to relieve the wants of the continental colonists. The extremity to which they had been reduced seems to have arisen from a neglect of diminishing the ration in due time, which Governor Philip had always been careful to do. The presumption of increased attention to the wants of the Colony, in consequence of his return to England, was evidently too hazardous to authorize the lengths to which it had been indulged, although neither his will nor his influence was questionable. Other vessels having arrived seasonably to replenish the stores, a purchase which Mr. King had made, for that purpose, from the settlers at Norfolk Island, was rejected by Major Grose; and although the bills drawn on that occasion were afterwards paid by Governor Hunter, the discouragement, which had been given to the exertions of the colonists, seems to have been attended with lasting detriment.

The Lieutenant-Governor sailing for England at the close of 1794, the command at Sydney devolved on Capt. Paterson, of the new provincial corps, whose travels and botanical researches in Africa are well known. Capt. P. made no alteration in the plans



plans which Major Grose had adopted, expecting shortly the arrival of Capt. Hunter, of the navy. That gentleman had witnessed, and essentially promoted, the original formation of the Colony; and, after losing his ship on the inhospitable coast of Norfolk Island, had repaired to England, where he was appointed to succeed Capt. Philip as Governor of these settlements. He arrived in September, 1795, with two sloops of war for the colonial service, at a time when the stock of salt provisions was once more totally exhausted. The want was again seasonably supplied by vessels which speedily followed him.

The natives had, so long since as 1793, reported, that they had seen a numerous herd of cattle grazing in some meadows south-westward of the river Hawkesbury; but their account was then discredited. The rumour having been revived, Governor Hunter, whose zeal in exploring the country had always been exemplary, made a journey, in November 1795, to the spot described, where he had the pleasure to count 94 fine cattle, fully enjoying liberty, and disposed to maintain it. Care being taken to preserve them from annoyance, they have since continually multiplied; and they are likely to render this continent, hereafter, as abundant in animal provisions as that of South America long has been, probably from a similar cause. No doubt can be admitted, that they have sprung from the cattle which strayed out of the settlement a few months after its formation.

The civil jurisdiction of the Colony was reinstated by Governor Hunter. Its annalist, the author of the work before us, had, from the commencement, filled the offices of Judge Advocate, and principal Justice of the Peace. He quitted the station in September, 1796, accompanying Lieutenant-Governor King, whose health had greatly declined, on his return to England. A Justice of Peace, named Atkins, filled the office of Judge Advocate till the arrival of Mr. Dore, who was appointed to that post in April 1798. We lament the necessity of exposing to public reprobation some proceedings of the criminal court early in 1800, which are thus reported by Capt. Collins.

‘The criminal court about this time was called upon to take cognizance of the murder of two native boys. The business, as it appeared upon the trial, was this:—The natives having, some short time before, murdered two men who possessed farms at the Hawkesbury, some of the settlers in that district determined to revenge their death. There were at this time three native boys living with one Powell, a settler, and two others his neighbours. These unoffending lads they selected as the objects of their revenge. Having informed them, that they thought they could find the guns belonging to the white men, they were dispatched for that purpose, and in a short time brought them in. Powell and his associates now began their work of vengeance. They drove the boys into a barn; where, after tying their hands behind their backs, these cowardly miscreants repeatedly stabbed them, until two of them  
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fell and died beneath their hands. The third, making his escape, jumped into the river, and, although in swimming he could only make use of his feet, yet under this disadvantage, and with the savage murderers of his companions firing at him repeatedly, he actually reached the opposite bank alive, and soon joined his own people.

The Governor, on being made acquainted with this circumstance, immediately sent to the place, where, buried in a garden, the bodies of these unfortunate boys were found, stabbed in several places, with their hands tied, as has been described. Powell and his companions in this horrid act were taken into custody; and, a court being convened, they were tried for the murder; when the court were unanimously of opinion, that they were "guilty of killing two natives;" but instead of their receiving a sentence of death, a special reference was made to his Majesty's minister, and the prisoners were admitted to bail by the court. These, in their defence, brought forward a croud of witnesses to prove that a number of white people had at various times been killed by the natives; but could these people have been sufficiently understood, proofs would not have been wanting, on their side, of the wanton and barbarous manner in which many of them had been destroyed.

Entertaining doubts as to the light in which the natives were to be held, the court applied to the Governor for such information as he could furnish upon this subject; and he accordingly sent them the orders which from time to time had been given respecting these people, and a copy of an article in his Majesty's instructions to the Governor, which in strong and express terms places them under the protection of the British Government, and directs, that if any of his subjects should wantonly destroy them, or give them unnecessary interruption in the exercise of their several occupations, they might be brought to punishment according to the degree and nature of their offence.

In this instance, however, the court were divided in their sentiments respecting the nature of the offence, and submitted the whole business, with their doubts, to his Majesty's minister.' pp. 522, 523.

The author limits his remarks on this conduct to the bad effects, which were to be apprehended from the provocation given by it to the natives; but we cannot regard the court in any other light, on this occasion, than as accomplices with the murderers, whom they skreened from justice. The slaughter of the natives at Port Jackson is as lightly regarded, it seems, as that of negroes is in the West Indies! We know not what was the result of this worthy court's appeal to his Majesty's minister. If, as we hope, the tardy steps of legal justice at length overtook the assassins, great evil must, notwithstanding, have been produced by the delay: and we cannot but regret, that Governor Hunter did not, on this occasion, combine with the integrity and humanity for which he is eminently distinguished, that energetic fortitude which was requisite to enforce the execution of justice, and to establish the credit of the government with the surrounding natives. Whether he declined so strong a measure on account of his intention to quit the Colony, or whether



whether his determination to relinquish the government was promoted by this refractory and scandalous behaviour of the civil authority, we are uncertain; but it appears that he sailed for England in the following September, leaving the Colony under the direction of Lieutenant-Governor King, who had repaired to Sydney from Norfolk Island.

With Governor Hunter's departure, Colonel Collins's narrative closes; but, in the present edition of his work, subsequent information is communicated, which enables us to give comparative views of these settlements at that and at two later periods.

At Sydney and its vicinity.	Acres of land in cultivation.	Mares and horses.	Cows, oxen, and bulls.	Sheep.	Goats.	Hogs.
Sept. 1800.	6677	203	1044	6124	2182	4017
June 1801.	9188	243	1293	6757	1259	4766
May 1803.		344	2296	10,157	1375	6278

The ground allotted for gardens, of considerable extent, is not included. Of the live stock, the females were about two to one male. No reason is assigned for the apparent diminution of the number of goats. The quantity of land in cultivation at the last period is not stated; but if its progress is supposed to have been regular, it may be computed at 16,000 acres. The increase of the live stock is in a much greater proportion.

In June, 1801, the number of European inhabitants in New South Wales was 5547; and, in Norfolk Island, 961; in all 6508 persons, including children. In May, 1803, the former amounted to 7097, of whom 4193 supported themselves, without receiving provisions from the government. Three hundred convicts arrived in that month, which forms an addition of 1850 to the population of New South Wales, within the course of two years. Capt. King remained Governor, and Lieutenant-Colonel Paterson Lieutenant-Governor, of the Colony. Mr. Atkins was reinstated as Judge Advocate.

Of the *moral* state of the settlements, no favourable account can be given, nor can reasonably be expected. No part of the world was probably ever planted with a stock so generally and so awfully corrupted. The numerous importations of convicts to North America has, seemingly, had very bad effects on a considerable part of its population; but these miscreants were there controlled, and likely to be ameliorated, by a great majority of the inhabitants, whose characters were essentially different from theirs. In New South Wales it is far otherwise. Several (perhaps all) of the governors, have been earnestly intent on the reformation of the convicts. Mr. Johnson, the chaplain, evidently left no means untried to promote their religious instruction: and we understand that his successor, Mr. Marsden, has emulated so laudable a conduct: but their efforts appear to have been attended hitherto with very little success. The situation of



a pious and zealous clergyman, in the midst of such a multitude of the most hardened and most artful criminals that ever were collected on one spot, would, indeed, be pitiable beyond comparison or expression, were his consolation limited to this world. We are sorry, also, to observe, that no adequate attention seems to have been paid by persons in authority to the advancement of religion in the Colony, although its influence could scarcely anywhere be equally needed. When the celebrated Spanish navigators, Malespina and Bastimento, touched at Port Jackson for refreshments, above five years subsequent to the formation of the settlement, they were astonished to find that no place of divine worship had yet been erected; and it was keenly remarked, that when *their* nation formed a colony, the *first* business was to build a house of God. p. 331. It seems, however, that Mr. Johnson was obliged to take this labour on himself; and by his personal exertions, a wooden building was erected for the purpose at Sydney, in July 1793. It was not till September, 1796, that a temporary church was constructed at Paramatta. During Capt. Hunter's government better buildings were provided at each of these places.

Opportunities of observing and comparing the conduct of the English, and that of other Europeans, at remote distances from their native countries, have compelled us to judge, that, in such situations, no nation has discovered so little regard to religion as ours. That a similar neglect prevailed among the superior ranks of our countrymen in New South Wales, there appears but too much reason to apprehend. We have heard, indeed, that to this evil was added the contagion of infidel philosophy; and that it was not uncommon for officers, who should have been peculiarly careful to set a good example before their depraved inferiors, openly to avow their disbelief of Christianity. We are sorry to remark any thing of this kind in Colonel C.'s work; but we cannot regard the following passage in any other light than that of a sneer at the doctrine of the Resurrection. Speaking of the absurd notions which the natives entertain respecting a future state, he adds—

‘If this idea of the immortality of the soul should excite a smile, let the mocker ask himself, if it be more ridiculous than the belief which many among us entertain, that at the last day the various disjointed bones of men shall find out each its proper owner, and be reunited; the savage here treads close upon the footsteps of the Christian.’

The author thinks, that these savages form an exception to the common opinion, that no nation is wholly void of religion; because they had never been observed to perform any religious worship. We fear that they might retaliate the charge on most of their European neighbours; but we cannot admit the inference, in once case, more than in the other; nor can we reconcile it  
with

the author's observation (p. 381), that, "like all other children of ignorance, these people are the slaves of superstition." *Superstition* is nothing else than *false religion*. "Among their other superstitions was one," he adds, p. 383, "which might be naturally expected from their ignorance—a belief in spirits." Colonel C. refers, in what follows, to *apparitions*: but his manner of expression would lead the reader to suppose, that his creed resembles that of the Sadducees, who said, "that there is no resurrection, neither angel, nor spirit;" and we have observed nothing in his work, which tends to invalidate such a conclusion. In that case, his *own* ignorance is more to be blamed, if not to be pitied, than that of the *savages*. The fact concerning them appears to be, that their peculiarly unsocial manners may account for their omission of such acts of worship as are common to most other heathen nations; but that their more remarkable meetings (especially the *Yoo-long Erah-ba-diang*, which the author so minutely describes) appear to be held for the performance of religious ceremonies.

The preceding censure seems to us indispensable, while we gladly join our testimony to that which this work has already received from the public, of its general merit and utility. Great credit is due to Col. C. for having, amidst the trials which he had to support with the Colony, furnished an authentic, perspicuous, and impartial history of its progress. The views of human depravity, which it presents, in the natives and in the colonists, though necessarily unpleasing, are far from being unprofitable to a reflecting and unbiassed reader.

The situation of Port Jackson naturally attaches to the Colony no small influence on *navigation* and on *geographical science*. About 120 ships had visited it in the former part of 1800; and it may be assumed, that of these there were very few which had not contributed something to the advancement of nautical discovery. Many of them sailed for *India*; but two only are known to have attempted the direct passage through *Endeavour Straits*: and the dangers and difficulties, which they had to surmount, were sufficient to deter others from pursuing the same track. If, however, a fair entrance can be found to the channel close to *New Holland*, which was passed with so much ease by Capt. Cook, we apprehend that the chief impediment to that navigation will be removed. The reefs, which spread entirely across these straits, are of incomparably less extent in *that* latitude, than as they approach toward *New Guinea*. To avoid these dangers, vessels which leave Port Jackson for *India*, from March till September, pass to the westward; and from October till March to the eastward of the archipelago, supposed to be the *Solomon's Islands* of Mendana.

Our knowledge, either of the interior or the coast of New  
Holland



South Wales, has made less progress than might have been expected in 17 years: but the Colony has, in this respect, laboured under great disadvantages. To Governor Hunter's exertions and encouragement, we are chiefly indebted for the additions which have been made to the extensive discoveries of Cook on this coast. The principal of these, however, originated in the casual loss of a vessel from Bengal, on one of the islands seen by Furneaux, northward of Van Diemen's land. Some of the officers of the ship, reaching Port Jackson, obtained humane assistance for those of the crew, who remained near the wreck; and in excursions made for that purpose, it was found that Van Diemen's land was separated, by a wide channel, from the continent of which it had been supposed to form a part. Mr. Bass, surgeon of a sloop of war belonging to the colony, after having exerted himself to explore the interior country from Port Jackson, undertook, with an open boat, to trace the continental coast of this strait; and, in January 1798, he doubled its southernmost point, and discovered beyond it a harbour, called *Western Port*. In the ensuing October, he accompanied Lieut. Flinders on a complete circumnavigation of Van Diemen's land; on the northern coast of which they discovered a harbour and considerable river, named *Port Dalrymple*; and, on the south-eastern coast, explored another, called the *River Derwent*, which had been discovered, in 1794, by Mr. Hayes, commander of the ship *Duke*, from Bengal. Mr. H. also, at that time, examined a strait, which had been discovered two years earlier by D'Entrecasteaux. It extends from the river Derwent to Storm Bay, so called by Tasman; and separates from the main, the points called Frederic Henry and Tasman's Head, which comprise the Adventure Bay of Furneaux, and had been supposed to constitute the north-east extremity of Van Diemen's land.

In July, 1799, Lieut. Flinders examined the coast northward of Port Jackson, so far as Hervey's Bay, ascertaining the Cape Morton of Cook to form an island, which shelters Glasshouse Bay. Charts of these discoveries, on a large scale, including also several harbours on the coast of New South Wales, which had incidentally been examined, were published by Mr. Arrowsmith in 1801, accompanied by excellent observations of Lieut. Flinders on the objects of his former expedition. Mr. Bass's journal of that voyage, and Mr. F.'s of his excursion to the northward, were inserted in the second volume of Col. C.'s original work. We regret that any part of these valuable documents, especially some details which are indispensable to an accurate knowledge of the coasts that were explored, should have been omitted, for the sake of abbreviation, in the volume before us.

In every other respect, we think that the work has lost little,  
P p if

if any, of its value, by the considerable abridgement which it has undergone in the present edition. The omissions are usually made with evident care and judgement; and their obvious effect is, to relieve the History of the Colony from that striking resemblance, which in a complete state it necessarily bore to the form of a Newgate Calendar. It appears from the Preface, which has the subscription of *Maria Collins* (we suppose the author's wife), that the Colonel had determined on presenting to the public a cheaper edition of his work, when he was called out again in the service of his country as Lieutenant-Governor of a proposed settlement in Bass's Strait. In these circumstances, the editor was prevailed on to accomplish the design; and (with the exceptions which we have noticed) she has certainly performed it in a manner that entitles her to *our* thanks, as well as to those of the author. Her feelings on the occasion are expressed with an amiable propriety. We add, with much pleasure, the conclusion of her preface; in which, speaking of the colonial malefactors, she observes, that

'From exile, if they have any thing to lose, they have much to hope; they are removed from temptation; and with the necessaries of life they are provided, until such time as they shall prove that they are deserving of further favour; when no encouragement is withheld that can contribute to their present comfort, or confirm them in the path of rectitude. They are pointed out as examples for others; in the lapse of time their former degradation is forgotten, and they become respectable members of society. Alas! how deeply does the abridger of the present narrative regret that so very few instances have occurred of this return to peace, to honour; to the praise of man, or the pardon of their offended God!' pp. vi. vii.

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Art III. *Poems.* By Laura Sophia Temple. pp. 192. Price 5s. small 8vo. R. Phillips. 1805.

IT were, perhaps, a difficult task, at the present day, to discover the first promulgators of those romantic sentiments, which are become so prevalent. These are widely distinguished from the fondness of rare events and achievements, which employed the pens of Bojardo, Ariosto, and Spenser, and characterized the age of chivalry. On the contrary, they comprise a sullen brooding over imaginary sorrows, a distaste of the enjoyments of social life, and an airy expectation of happiness, in the solitude of rocks, groves, and caverns. The tainted mind, surfeited with the enjoyments of fashion, pines at its empty splendours; and, in proportion to the aversion which it would discover in itself to the gay world, imagines itself of importance. The obscurity, however, in which the origin of these sentiments is enveloped, affords ample proof of the insignificance of



of the discovery ; and a good lesson to authors, to regard them with that indifference which they merit.

We regret that the fair writer, whose work is before us, has imbibed much of this extravagance. It pervades the whole of the first piece in the volume, of which the following lines form a just specimen :

‘ Steal on dark silent hour ! I love thy sway,  
Let others hail the charms of gaudier day ;  
More soothing to *my* heart thy pensive gloom  
Than all Morn’s golden smiles, or varied bloom.  
Thou mock’st me not with gaiety, or glare,  
For they ill suit the children of despair,  
But when thou hear’st my deep and frequent sigh,  
Thy gale replies in mournful sympathy.’ p. 1.

From a variety of other instances the following are selected.

‘ When I view ev’ry eye beaming joy and content,  
While with keen throbs of anguish *my* bosom is rent,  
With mad’ning sensations I feel my heart burn,  
And I sigh for the peace which can never return.’ p. 32.

‘ All nature awakens to mirth and delight,  
Young Hope spreads her visions to dazzle the sight,  
Alas ! the delights that please *others* I spurn,  
And image the joys that will never return.’ *Ibid.*

Although Miss T., in her Preface, seems desirous that her poems should be considered as the simple and unlaboured effusions of her mind, we are willing to give her the credit of having laudably endeavoured at excellence in her productions, and of having bestowed on them all the pains in her power. While, however, she seems to have made the utmost of her own genius, we apprehend that she has slighted that external assistance, which would have enabled her to have exerted it with greater success. To her, literature seems to be, in a great measure, in its infancy ; and she must be considered as being guided merely by her own innate taste. This circumstance, although no apology from her own lips, certainly entitles her to greater allowances from us, while we candidly point out some of the defects noticed by us in her work, many of which, a slight acquaintance with the rules of composition would have enabled her to have avoided.

The character of these poems is a degree of elegance bordering on the florid. Except in a few instances, (such as “ charming lies,” which we have met with more than once in the volume), there is nothing, in point of language, which will shock the nicest ear. Miss T. is frequently pathetic, sometimes accurately descriptive, and in general elegant. She possesses a lively,

though not a very correct, imagination, and a considerable facility of expression.

We transcribe the following favourable specimens.

' Ah ! let me hear again that mellow strain,  
That dulcet trill, whose soft and lucid sweep  
Steals o'er my trembling soul like gale of Eve,  
That o'er the world of waters steals its wing,  
Wakening the sea wave. Thus let thy sweet song  
Wake the now slumb'ring waves of pausing thought,  
And through my secret heart pour the rich tide  
Of Mem'ry's flood. Let the fair shades arise  
Of buried hours ; let ev'ry witching charm  
That Fancy weaves, hang on thy quiv'ring note,  
And speak of raptures past, and yet to come.' p. 81.

' Now died the night-breeze on the winding shore,  
And Folly's babbling voice was heard no more ;  
Calm was the hour, all Nature seem'd to sleep,  
And silence listen'd on the placid deep :  
Save that at times a soft melodious strain  
Now wildly swell'd,—now gently sunk again ;  
In rich vibrations, eloquently clear,  
The melting cadence stole upon the ear.' p. 89.

In description, notwithstanding, in general, Miss T. is unsuccessful. In her objects she, too often, sees nothing new, nothing striking. She, indeed, shines in elegant versification, but seldom presents to view a distinct picture. We find excellent materials for poetry thrown together in an unskilful manner. The stile of writing, which Miss T. has chosen, is among the most hazardous. It abounds in epithets, each of which, without the utmost care, is apt to give a new turn of character, and, consequently, to render every object confused. Of this, the author does not seem to have been sensible ; as she has lavished a redundancy of figurative language on her subjects, without paying attention to that unity, which alone can render this stile of writing even intelligible. The following quotation will illustrate and justify our remark :

' Still point then Mem'ry thy envenom'd dart,  
Still hold thy empire o'er my writhing heart ;  
Shew to my view the bliss for ever flown,  
Wither'd by envious Fate as soon as blown,  
Let me again behold the 'witching smile  
That once could ev'ry pain and grief beguile,  
'Then paint the radiance Hope around her threw, &c.' p. 5.

The power which is here personified, is described as at once pointing a dart, holding an empire, shewing to the view, and painting. Not to mention the gross impropriety of "the *bliss*,"  
also,



also, which has "*flown*," and is "*withered*;" uniting the attributes of a bird and a flower at the same time.

We quote the annexed passage to caution Miss T. against the excess of extravagance.

'Thou loitering Sun thy race begin,  
Sail through yon vault of Ether thin,  
Ere those sweet eyes shall ope their rays,  
And far eclipse thy lesser blaze.' p. 87.

'And who is *he* whose gentle mien,  
Might lull to rest the tempest's rage?" p. 147.

The principles which pervade these poems, are, in general, moral and virtuous. In a country, however, blessed as ours is with Revelation, we are surprised to meet with the following couplet, particularly as it is intended to describe an unenlightened Persian.

'The mind, whose compass ne'er to vice was driv'n,  
Whose spotless page might meet the gaze of Heav'n.' p. 127.

From the preceding remarks and extracts our readers may form an adequate judgement of the merits and defects of this small volume. In noticing its defects, we have rendered ourselves amenable to the tribunal of gallantry; but our appeal lies to a higher court. Miss T. is evidently possessed of genius: and we wish to caution her against a misapplication of it; and others, against imitating what may be regarded as splendid faults. The present age had made a rapid progress in false taste, when the Baviad and the Mæviad seasonably checked its career: and constant vigilance is requisite, to prevent its advancement toward the goal of absurdity.

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Art. IV. *The Tomb of Alexander*; a Dissertation on the Sarcophagus brought from Alexandria, and now in the British Museum. By Edward Daniel Clarke, LL.D. Fellow of Jesus College, Cambridge. Deighton, Cambridge; Mawman, London, 4to. pp. 161. Price 18s. 1805.

ALEXANDER acquired such extensive renown, that every thing connected with him became interesting by that connexion; and not a few among mankind, according to the general superstition of heathens, continued to address their vows to him, when dead, from whom, while living, they had implored protection or clemency. Nor is the interest attached to what had belonged to that Conqueror forgotten at this time, though more than twenty centuries after his decease: and if it could be proved, that the Sarcophagus, which is the subject of the work before us, were really the tomb of that Prince, its value would of course be estimated by every lover of *Virtu*, at a rate unspeakably

speakingly greater than if it were referred to a sovereign of less fame, or to a hero of less consequence.

The corps of *Sçavans*, which was employed during the late attempt of the French to establish themselves in Egypt, had collected in Alexandria a number of ancient works, highly interesting to science; and these they were so desirous of retaining, that the disposal of them occasioned some delay in the surrender of the starving garrison; and excited considerable asperity in the French commander, when the British general had determined to consider them as national property.

Among the most valuable of those spoils, one was a Marble found at Rosetta, which is inscribed with three sorts of characters, the Greek, the ordinary Egyptian, and the Hieroglyphic: which last having never hitherto been decyphered, it was hoped that this Marble might afford a key to the mysteries of that abstruse science. A second Antiquity, of much greater magnitude, was a prodigious vessel of a greenish coloured stone; in length, 10 feet 3 inches; in breadth, 5 feet 3 inches, in the widest part; 4 feet 3 inches, at the narrower extremity; and in height, 3 feet 3 inches. This was hollowed; and, on the outside, was adorned with almost innumerable hieroglyphical figures, disposed in perpendicular rows down the sides, and in horizontal rows along the wider end, which is rounded. Twelve or fourteen orifices have been made toward the bottom, apparently for the reception of water-cocks.

Its appearance, at first sight, indicates it to be no ordinary utensil, nor intended for common life: but, to ascertain its true character, requires the exercise of much inquiry, ingenuity, and argument. The distinction attributed to it, has been that of the tomb of Alexander the Great; and the work before us may be considered as the production of a gentleman, who is leading counsel for the affirmative. Dr. Clarke is well qualified for such an office, both by general learning, and by antiquarian science; having acquired celebrity by his researches, during a very fatiguing and uncommonly extensive journey, in Asia Minor, and elsewhere, in which he had numerous opportunities of investigating the nature, forms, and materials of tombs, and other sepulchral monuments, some of them derived from very early ages. The Rev. Samuel Henley, whose erudition has been amply demonstrated by his illustrations of Phenician Medals, and his explanation of the Egyptian hieroglyphic of the year, copied by M. Denon, &c. may be regarded as second counsel in this cause; and other eminent persons are enumerated by Dr. C. as entitled to thanks for their assistance.

The work opens with an Introduction, wherein the author endeavours to ascertain the true portrait of Alexander; which he finds in the medals of Lysimachus; and he has favoured us with engravings of some specimens. While, however, we con-  
sider



sider it as unquestionable, that many princes, among the successors of this Hero, preserved his resemblance, we cannot but wish for authorities executed while he was living. There is a gold medal of Alexander, struck when he was young, in the collection of the late Dr. Hunter; which, so far as we recollect, is unique. The portrait, given as a frontispiece by Dr. Clarke, is too much *pinched in*; and the mouth rather expresses the pain of a mortal, than the placidity of a Deity. Possibly the original might be taken during his illness, when his friends would be peculiarly desirous of preserving memorials of the renowned commander, whom they were about to lose. We proceed to the immediate subject of this work.

It is certain, that this Sarcophagus was secluded from public view by the Arabs at Alexandria; that Europeans, especially, found great difficulties in being permitted to inspect it; and that the inhabitants suffered their city to be deprived of it with extreme regret. It is certain too, that M. Denon, to obtain access to this hidden treasure, took with him a detachment of soldiers, and hewed down the gates of the inclosure with axes, to violate its repository of silence and concealment. The French contrived to secrete it in the hold of their hospital ship, where they thought research would never follow it: but the expedient was communicated to Dr. Clarke; and this invaluable monument of antiquity, with the Rosetta inscription, and another Sarcophagus, called the *Lover's Fountain*, brought by the French from Cairo, are deposited in the British Museum. There can be no doubt of the antiquity of this subject, nor of its rarity, its early estimation, and its Egyptian origin: but there may be doubts as to its primary destination, and considerable doubts, whether it be the tomb of Alexander. Let us, however, hear the evidence produced for the affirmative.

Alexander died at Babylon, May 22, in the 323d year before the Christian Era. Report had anticipated to his corpse, after his decease, the same good fortune as attended him during life; and therefore every one was desirous of securing this *talisman* to himself. After two years, which his surviving generals employed at Babylon, in discussing their opposite pretensions, and in making preparations for his burial, the funeral began to move toward Damascus, on its way to Egypt. By his will, Alexander had ordered, that his body should be deposited in the temple of Jupiter Ammon, in the deserts of Lybia. Perdicas conducted the solemn procession. The Chariot, in which it was conveyed, exceeded in magnificence all that the world had then seen. The sight of this gorgeous car, and the prodigious pageant by which it was accompanied, brought together immense multitudes from all the cities in its route. As soon as Ptolemy received intelligence of its approach, he went in person to meet it, accompa-

nied by an army, as far as Syria. Under pretence of rendering funeral honours to the body, he prevented its being carried to its appointed destination; but conveyed it to Memphis, and from thence to Alexandria. In the latter place it was considered as the *Palladium* of the city; was consecrated by the most sacred ceremonies, and was long an object of reverence and adoration. The body was originally shrouded in a covering of sheet gold, fitted closely to the features, so ductile, that it received whatever form the artist chose; and the artist shewed his skill, by producing in this golden investiture an accurate resemblance of the deceased Hero. Over this *chased work* was a golden drapery, folded, no doubt, like the clothing worn next the body. "They then proceeded to add the splendid purple vest, variegated with gold; and afterwards his armour, wishing to represent him as he lived." p. 52. They added also the sceptre, as the ensign of command, denoting the sovereign, even after his death. Ptolemy prepared also a Sarcophagus of stone, which received the whole body, with its valuable appendages; and the question is, Whether that Sarcophagus was the same as that now in the British Museum. Such is the state of facts; but it does not appear that we have any precise, nor even correct description, by any ancient writer, of the Sarcophagus, which enclosed the body of this Hero. No mention is made of its colour, nor of the nature, size, or order of its ornaments: nor are any accurate measures of its dimensions recorded. It is, indeed, said by Diodorus Siculus, to be, "in magnitude and workmanship, worthy the greatness and glory of Alexander:" but so vague a description is insufficient for identification.

This surprising Sarcophagus is one entire block of Egyptian *breccia*, and is probably what was termed "emerald" by the ancient workmen. The stone is extremely rare; the working of it was highly expensive; and the skill and perseverance necessary to execute embellishments in it, exceed the powers of modern artists. It is, therefore, worthy of containing the remains of Alexander: but, in proof that it actually did so, we must depend on probabilities, and inferences from history, in the absence of positive and explicit information. It is certain, that the Sarcophagus of Alexander was deposited at Alexandria: it was there, when Augustus visited the remains of that Hero: it was there, when Septimius Severus paid his veneration at this shrine, A. D. 202; when he collected the sacred volumes of the Egyptians, and shut them up, with whatever related to Alexander, in the cloistered Mausoleum, forming the area around his tomb; which Mausoleum Dr. Clarke thinks obtained the name of "Alexander's Body." [In these cloisters the Ptolemies of Egypt were also deposited. Might not this Sarcophagus belong to one of these kings?] A. D. 213, Caracalla affected to perform  
unusual



unusual adorations at this shrine; by which he previously fascinated the affections of the Alexandrians, whose blood he afterwards shed. But now a very different scene opens, and this venerated shrine no longer preserves its celebrity. A. D. 381, the Emperor Theodosius commanded the destruction of idol temples; and, instead of consecrating them to the service of Christianity, by which they might have been preserved to future generations, the most admirable structures were reduced to heaps of ruins. Doubtless the body of Alexander was not spared, when the statue of Serapis was destroyed, says Dr. Clarke, p. 66; but the contents of these edifices might be too ponderous to be removed. Did this Sarcophagus come under this description? Did its beauty, its weight, and its magnitude, preserve it? Or, did some regard, still lurking in the Alexandrians toward the founder of their city, afford it protection? These questions are rendered more difficult, by the triumphant language of Chrysostom, *eight* years after the destructive fury of these worse than Gothic barbarians. That Christian orator exclaims, "*Where is now the tomb of Alexander? Shew me! Tell me the day of his death.*" p. 68. Now, if these questions could not be answered within so short a space of time, what hopes can *we* entertain of identifying this consecrated relic? Had his tomb been preserved, though degraded to the basest of purposes, would this Father, orator as he was, have used such strong, such specific language? Could it have been so effectually concealed, that he supposed it to have been destroyed?

Alexandria was taken by the Saracens A. D. 640. After this time, their writers obscurely mention the tomb of Alexander, as being extant at Alexandria; and the Arabs of that city certainly dignified this Sarcophagus with that title. Thus it appears, that the character of this Antiquity rests on the discrimination of the Arab conquerors of Alexandria; a race of warriors, not of students: a race which has hitherto been execrated, as having burnt the library of that metropolis to heat the public baths, though modern liberality inclines to acquit them from this accusation. But, not altogether to depreciate Mahometan judgement, we must acknowledge, that it is not easy to determine what could induce them to distinguish this relic by their devotions, unless they were well persuaded it had some reference to one, whom they regarded as a prophet no less than a hero; for as such they esteemed Alexander. That they did thus venerate this Sarcophagus, notwithstanding the various figures sculptured on it, which is contrary to the injunctions of their religious code, needs no other proof than the following anecdote, received by Mr. Henley from General Turner, who had the care of it.

\* The last instance of devotion paid to this Sarcophagus was at its departure from Alexandria in His Majesty's ship the *Madras*, commanded by Rear-Admiral Sir Richard Bickerton, when the Capitano Bey, with  
his

his suite, and many Turks of distinction, came on board for the express purpose, and all solemnly touched the Tomb with their tongues. The privilege to render this act of adoration, while the monument remained in its former situation, was obtained from the Iman of the Mosque, by a contribution of six paras or medins for each individual. On taking his leave, the Capitano Bey declared, that Providence would never suffer the Tomb, in our hands, to go safe to England.' p. 144.

Such is the history of this Antiquity, and such is the evidence in its favour produced by its advocates. They have conducted the cause with ability and learning, and have addressed the Court with fervour and eloquence: but Critics are a cautious generation, they expect to hear both sides before they return their verdict; and they like to have something to say, *ex parte* themselves; or wherefore do they sit on the bench?

As Britons, jealous for the honour of our country, and warmed by contemplating those trophies which its arms have wrested from our enemies, we suffer our wishes to coalesce with our feelings; and we would rather this military acquisition should prove to be the receptacle of the renowned Alexander, than that of any other, whether man, hero, or deity: but as Reviewers, we are bound by the dictates of Truth, to deliver our unbiassed opinions. We therefore suggest a difficulty, which it would give us pleasure to obviate. Diodorus Siculus expressly says, "the Egyptians preserve the mummies of their ancestors in the same attitudes, and with the same physiognomy, [personal appearance], as if they were still living; they deposit them in their houses, in places prepared for that purpose [like the *conditorium* of the present Dissertation] UPRIGHT against the walls." The same is the attitude of every mummy now in existence; and mummy cases have flat bottoms for this purpose: yet, it is evident, that the present vessel was intended to lie in a horizontal position. In this, indeed, it agrees with the sepulchres at Thebes.

We believe that every remaining Egyptian Monotholite temple, or Sanctuary, (and such appears to be the true idea of Alexander's *conditorium*) is upright; and we presume, that such as those were, which contained the ancient deities of Egypt, was that adopted for this *thirteenth* deity of that country. To this enclosure, or stone cabinet, after the golden envelope had been taken away from the mummy, was appended a glass front, capable of being opened. This was removed to gratify Augustus. It was not a closely fitting *membrane* of glass, adhering, as it were, to the body, like the golden envelope, for glass could never have been either cast, or hammered, to fit the countenance. Through this glass preservative, ordinary spectators might behold the remains of Alexander; and this being taken away, Augustus might examine the mummy as closely as he pleased. Moreover, every horizontal tomb was closed by a ponderous lid laid upon it; the removal



removal of which, for the purpose of inspecting the body, or of taking any thing out of the tomb, must have been attended with great labour, trouble, and expence, of which we have not the slightest intimation in reference to the tomb of Alexander, though repeatedly opened, and its contents removed. We do not recollect any traces of a lid on the present subject.

The evidence before us is deficient in another respect also: we mean that which should explain the holes on the sides for the admission of water-cocks. When we examined this tomb at the British Museum, we paid some attention to these, and were clearly of opinion, that they are not original orifices, but subsequent fabrications: they interfere with the lines of hieroglyphics, and have every appearance of being pierced by clumsy force, not by workmanlike skill. If ever any record should be found, importing, that, after their savage devastations, the *soi disant* Christians had employed the Sarcophagus of Alexander as a public fountain, then might the evidence of these perforations become decisive. Possibly this discovery is destined to repay the labour of future investigation. Moreover, since we may conclude that the Mahometans would not have injured what they intended to venerate, or would not have venerated what they had previously injured, these breaches may be referred to the Christians with the greatest probability.

We are much obliged, both to Dr. Clarke and to Mr. Henley, for some curious particulars of Alexandrian history: but when Mr. H. was quoting Lampridius, in proof of the worship paid to Alexander at *Arcena*, [*Arca*, or *Arcé*], a city of Syria, we are surprised that he did not mention the birth of Alexander Severus, of whom his mother was delivered at the temple of this deity on his commemoration day; she having assisted in the solemnities with her husband. For this reason the son was called Alexander; and possibly traces may occur in the history of this emperor (though we do not at this instant recollect any) of some regard to his foster deity, which may lead to the notice of his tomb at Alexandria. We might observe also, that we have medals of Alexander, which entitle him *KTICTHC*, *conditor*, or founder, of the city; but none which exhibits his tomb; should such an one hereafter be discovered, *that* might afford considerable assistance in this inquiry.

This volume contains, beside the Introduction, the Dissertation by Dr. Clarke, and that of Mr. Henley, Notes on the first Dissertation; a mineralogical account of the nature of the stone of which this Sarcophagus is made; an extract from a Latin MS. of the dark ages, discovered by Dr. Clarke at Vienna; and a narration illustrative of the scite of the ruins of Tithorea, and some peculiarities of Mount Parnassus; with critical remarks, by Dr. Parr. These, we suppose, are given as specimens of the Travels, of Dr. Clarke;

Clarke; and they strongly excite our wishes for the appearance of a work so interesting to every lover of antiquities. The plates to this work are, a head of Alexander (to which we have already referred) from a silver tetradrachm of Lysimachus; under it is inscribed, ΚΑΘΑΠΕΡ Ο ΘΕΟΣ, "such was the God:" also, as a head piece, an obverse, and two beautiful reverses of medals of the same king; an internal view of the monastery of St. Athanasius, with the little chapel, in which stood this Sarcophagus, copied from Denon, but which shews no Corinthian pillars, nor even any ruins of them, as the text leads us to expect. We have also a representation of the Sarcophagus itself, very neatly executed in *aqua tinta*, which is happily applied to this subject, since it does not interfere with any lines, nor with the very small hieroglyphics; as an engraving in strokes would have done. Then follow, an outlined plan and elevation of the Sarcophagus; and, lastly, a plan of the chapel in which it stood, and the *peribolus*, or court (cloisters), around it. To these should have been added, a plan of Alexandria, shewing the situation of this subject in reference to the other monuments of antiquity now remaining; and those of which sufficient traces point out the scites. Such a plate would have tended to assist the reader's judgement on the probability, whether this Sarcophagus has, or has not, been moved; and whether the monastery of St. Athanasius occupies that position, where we might expect to find the Sarcophagus of Alexander. The plan of the cemetery should also have been marked with the cardinal points, which we know are attended to in the disposition of the Pyramids, those undoubted labours of the Egyptians; but labours, of which the destination, like that of the Sarcophagus in the British Museum, is the subject of learned and antiquarian disquisition.

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Art. V. *The Works, Moral and Religious, of Sir Matthew Hale, Knt. Lord Chief Justice of the Court of King's Bench.* The whole now first collected and revised. To which are prefixed his Life and Death. By Gilbert Burnet, D. D. And an Appendix to the Life, including the Additional Notes of Richard Baxter. By the Rev. T. Thirlwall, M. A. Editor of the Latin and English Diatessarons. 2 vols. 8vo, pp. 1180. Price 16s. boards. White, Rivingtons, Richardson, &c. 1805.

THE attention shewn by the public to many devotional and practical writers, who being dead yet speak to us in their works, is not only respectful to those writers, but creditable to the present age. Without joining in the general praises that are bestowed upon authors of former centuries at the expense of the moderns, we rejoice that, amidst the numerous publications of living authors, the wisdom that enlightened the minds, and the devotion



devotion that animated the hearts of our fathers, is not neglected.

Mr. Thirlwall, to whom the public is under obligations for the zeal and care which he has manifested in this edition of Sir Matthew Hale's religious and moral writings, has prefixed several distinct memoirs, that contribute very valuable matter for a biography of the excellent author. To his *Life and Death*, written by Bishop Burnet, and two supplements by Mr. Baxter, the editor has subjoined an ample continuation, chiefly in order to vindicate the character of Sir Matthew from the misrepresentations of Anthony Wood and Roger North. All these papers are truly valuable; but the manner in which the various circumstances of the author's life are scattered through detached memoirs, renders it difficult to combine them in the perusal. We therefore hope to render an acceptable service to our readers, and especially to those who procure the volumes under review, by supplying an abstract of the leading events of this great man's history, and an outline of his character.

Matthew Hale was born at Alderley, in Gloucestershire, Nov. 1, 1609. His father dying before he was five years old, Mr. Kingscott, his guardian, placed him in schools that were taught by Puritans; and afterwards sent him to Magdalen Hall, Oxford, where Obadiah Sedgwick then presided, with the intention of educating him as a divine. His proficiency, both at school and at college, was, for a time, extraordinary; and, according to the custom of the age, he studied Aquinas, Suarez, and Scotus; but, by attending theatrical amusements, his mind became dissipated and corrupted, so as nearly to abandon his studies. He rendered himself famous for athletic exercises, and, in the art of fencing, was superior to many who taught it.

Having renounced divinity he resolved to be a soldier; but, being obliged, in a suit of law, to act as his own solicitor, Serjeant Glanvill observed in him a great aptness for that science, and persuaded him to give up his military views. He was accordingly admitted, when past the twentieth year of his age, into the Society of Lincoln's Inn, where he made up for the time which he had lost, by following his studies with astonishing diligence. He was so sensible of the injury which he had received from the theatre, that he resolved, when he first came to London, never again to see a play. Yet he did not forsake the society of some vain people, till driven to it by a remarkable event. When he was at an entertainment with other young persons, one of the company, though Mr. Hale endeavoured to prevent him, proceeded to such an excess in drinking, that he fell down before them as if dead, so that all present were greatly alarmed. Mr. Hale, going into another room, and falling down on his knees, prayed earnestly for the restoration of his friend,  
and

and that he himself might be pardoned for giving any countenance to such excess. He also solemnly vowed, that he never would again keep such company, nor drink a health while he lived: his friend recovered, and he religiously observed his vow, though he was sometimes abused for not drinking the king's health after the Restoration. An entire change appeared then to be produced in his mind: he forsook vain company, and devoted himself to the duties of religion, and the study of his profession: he took a strict account of his time, as was evident by a scheme which he drew up for the daily regulation of his life: he was constant at public worship, having never omitted attending it on the Lord's day for six-and-thirty years; yet he was far from wishing to make an ostentatious profession of religion, which he thought not only to be inconsistent with our Lord's command—"not to pray and give alms to be seen of men," but likewise to be severely guarded against in his own case, on account of the particular distrust which he had of himself. He kept the hours of the Hall constantly in term time, and seldom put himself out of Commons in the vacation. He was very diligent in searching all records, and formed such a common-place-book of what he read, mixed with his own observations, that an eminent Judge of the King's Bench, who borrowed it of him after he became Chief Baron, said, "though it was composed by him so early, he did not think any lawyer in England could do it better, except he himself would again set about it."

When Mr. Hale had given up his vain company, he soon found more useful society; being quickly noticed by Noy, the attorney-general, and one of the most eminent of his profession, and by the learned antiquary, Selden, by whose acquaintance he was first excited to enlarge his pursuit of learning beyond the strict limits of his profession. He soon became well skilled in the Roman law; and remarked, that a man could never understand law as a science so well as by seeking it there. He made great progress in arithmetic, algebra, and other mathematical sciences. He became well acquainted with all the philosophical discoveries of the age; and had considerable skill in physic, chirurgery, and anatomy. To these acquisitions, he added a profound knowledge of ancient history and chronology: but, above all, he seemed to make the study of divinity his delight. He used to say, no man could be absolutely master in any profession, without having some skill in other sciences.

It was by indefatigable industry that he acquired such an extent of knowledge. He always rose early in the morning; was never idle; scarcely ever talked about news; entered into no epistolary correspondences, except for necessary business; and spent very little time in eating and drinking.

Mr. Hale was called to the bar about the commencement of the



the civil war between Charles I. and the Parliament; and he set before him Pomponius Atticus, as his example, at that difficult period. Like him, he was preserved in the most distracted times, and esteemed by all parties, by adhering steadily to two rules of conduct: first, to engage in no faction, nor meddle with any public business; and, secondly, always to receive and favour those which were lowest. He seems, however, at first, to have been influenced by the principles of puritanism, which he had early imbibed, to side with the Presbyterians; and we apprehend that this circumstance forms the best defence that can be offered of his uprightness, in subscribing to the Solemn League and Covenant.

It is not likely, that a man of Hale's integrity should have signed that paper, unless his views of prelacy were, at the time, very different from what they appear to have been at a later period of his life.

Whatever were his sentiments, his moderation was universally acknowledged; and he was generally employed in the course of his practice by the king's party. He was assigned counsel for Strafford and Laud, Hamilton, Holland, Capel, Craven, and for the king himself, for whom he offered to plead with all the courage that such a cause demanded. For Lord Craven he argued with so much force, that the attorney-general threatened him for opposing the government; but he answered, "I am pleading in defence of those laws, which you have declared you will maintain and preserve; and I am doing my duty to my client, so that I am not to be daunted with threatenings."

He carried into his professional engagements the same sincerity, which was displayed in other transactions of his life; and used to say, "It was as great a dishonour as a man was capable of, that for a little money he was hired to say or do otherwise than as he thought." He would never accept of any compensation from parties between whom he settled any dispute that was brought before him; for, he said, "in those cases he was made a judge, and a judge ought to take no money." If they told him, that he ought to be recompensed for the time he had lost in attending to their business, his answer was—"Can I spend my time better than to make people friends? Must I have no time allowed me to do good in?"

When Oliver Cromwell, as Protector, offered him a seat on the bench, Hale boldly declared, that he was not satisfied about his authority, and therefore scrupled to accept the commission. Yet, after some deliberation, and at the importunities of all his friends, he at length acceded to the proposal. He at first tried criminal causes; and manifested a strict regard to justice, although for doing so he was treated with harshness. Having dismissed a jury which Cromwell had returned, the latter was enraged

raged, and told him he was not fit to be a Judge. He replied, "that it was very true." But he soon gave up trials on the crown side, which was occasioned by an improper interference of some great magistrates and officers.

Judge Hale was chosen to a seat in parliament, and accepted it, with a design to obstruct the mad and wicked proceedings of the usurpers on the one hand, and the enthusiasts on the other. He shewed the madness, injustice, and mischief of a proposition for destroying all the records in the tower, and settling the nation on a new foundation, with such strength of reason, as stopped even the mouths of the frantic people themselves. When the Protector died, he refused to receive a new commission from Richard. In 1658 he was chosen Burgess for the University of Oxford; and, in the year 1660, he was returned a member for the county of Gloucester, in the parliament which called home Charles II. He was not, however, for admitting the king without reasonable restrictions, being no friend to the indefeasible right of prerogative. After the Restoration, he was of opinion that nothing could be done better than speedily to pass an act of indemnity; and he applied himself with great diligence to frame and carry it on. Soon afterwards he was made Lord Chief Baron; and Lord Clarendon, on delivering the commission, said to him, "that if the king could have found out an honester and fitter man for that employment, he would not have advanced him to it; but that he had preferred him, because he knew none that deserved it so well." It was usual for persons so promoted to be knighted, but Judge Hale not desiring that honour, avoided for some time to wait on the king, till the Lord Chancellor sent for him to his house when the king was there, and he was unexpectedly knighted.

Sir Matthew Hale remained eleven years in that office, managing the court and all proceedings with singular justice. He was celebrated, not only for impartiality, but for generosity, diligence, and great exactness. Some complained that he did not dispatch business with sufficient speed: but his slowness in deciding arose from his care to put suits to a final end; and it had so good an effect, that the causes which he judged were seldom, if ever, tried again. His tenderness and compassion were evident in his treatment of criminals. He behaved to prisoners as became the gravity of a Judge, and with the pity which is due to men whose lives are at stake. He also examined the witnesses in the softest manner, taking care that they should not be confused, and summed up the evidence so equally, that the criminals themselves never complained of him. He gave sentence with that composedness and decency, and his speeches to the condemned were so weighty and free from affectation, so serious and devout, that many loved to attend the trials when he

sat



sat on the bench to be edified by his speeches and behaviour. It is, at the same time, an humbling reflection, that this great and good man was so far subject to the superstitious credulity of the times, as to pass sentence of death on two old crazy wretches for the alleged crime of witchcraft; for which they were executed at Bury St. Edmunds, in 1664.

After the Restoration, he not only gave charitable relief to many of the non-conformists, but did all that he could to shield them from persecution.

On Lord Keeper Bridgman's proposition, for a comprehension of the more moderate dissenters, and a limited indulgence to the rest, he dispensed with his maxim of avoiding to engage in state matters, and set about the project with the magnanimity peculiar to himself. He contracted an intimacy on this occasion with Bishop Wilkins; with whom, contrary to his general custom, he sometimes went to dine, that he might have the greater enjoyment of his company. He had formerly lived in long and entire friendship with Archbishop Usher; and, later in life, held the freest conversation with Richard Baxter, who was his neighbour at Acton. Drs. Ward, Barlow, Barrow, Tillotson, and Stillingfleet, were likewise numbered among his friends.

Lord Chief Justice Keyling dying in 1671, the Chief Baron was appointed to succeed him; but in four years after his advancement, his firm and vigorous constitution was suddenly broken by a violent inflammation of the Midriff. He, in consequence, determined to resign his office; and made application for a writ of ease to his Majesty, who deferred the grant as long as possible. At length the Chief Justice formally surrendered his office, February 21, 1676; but, contrary to his desire, the king continued his salary for life. He lived only till the Christmas following his resignation. As winter came on, he saw with great joy his deliverance approaching. Whenever Mr. Griffith, the minister of Alderly, whither he had retired, prayed with him, he was observed to forbear all complaints or groans; and with uplifted hands and eyes, to be fixed in devotion: when Mr. Griffith proposed to administer the Lord's supper to him at home, he answered, "No; his Heavenly Father had prepared a feast for him, and he would go to his Father's house to partake of it." He was accordingly carried in his chair to the church. He continued to enjoy what he had always prayed for, the free use of his reason and senses to the last moment: and when his voice was so sunk that he could not be heard, it was evident, by his appearance, that he was still aspiring to the blessed state, of which he was now speedily to be possessed.

On Christmas day, 1676, he breathed his last, without a struggle or a pang. He was interred in the church-yard of Alderly, among his ancestors: his monument was, like himself, decent

plain, with a Latin inscription composed by himself, expressing only the names of his parents, and the dates of his birth and death. He was twice married. By his first wife he had ten children, six of whom arrived to maturity, but two only (his eldest daughter and his youngest son) survived him. By his second wife, who was beneath his own rank, and survived him, he had no child.

Sir Matthew Hale was justly ranked among the brightest ornaments of his time. The learned profession to which he belonged, out of regard to his memory, has published those of his works, which fell within its peculiar province; and Mr. Thirlwall has favoured us with a collection of his Moral and Religious Treatises. "All which remain of this description," says the editor, "will be found in the two following volumes, with the exception of two works, the one entitled, *A Discourse of the Knowledge of God and ourselves*; the other, *The Primitive Origination of Mankind*." p. viii. It is also hinted, that, if the public should express a desire for the appearance of these discourses, they may be published at a future opportunity, in a separate volume, which will render the publication uniform and complete. We hope that the present undertaking will meet with encouragement sufficient to induce the editor to fulfil this proposal.

Most of Hale's religious writings were not intended for publication, but principally for his own spiritual advantage. He usually spent part of the Lord's day evening in pious meditation, which he committed to paper; and many of his smaller tracts were found in the hands of his children and servants in a neglected state. "His writings may be considered a species of extemporary meditations, the production of a head and heart fraught with a rich treasure of human and divine knowledge, which the famous legislator Justinian makes the necessary qualification of a complete lawyer." p. xv.

Mr. T.'s account of the works included in this collection appears, to us, so clear and judicious, that we cannot inform our readers better of their nature and design, or express our own opinion of them more suitably, than by selecting some passages from the Preface

'Of the two Discourses which begin this first volume, the *Brief Extract of the Christian Religion* was one of his later writings; *The Cleansing of the Heart*, one of his more ancient; neither of which was finished by the author.

'His *Letters*, for the first time, are collected and printed together.

'The *Three Discourses of Religion* were published by his friend and admirer, Richard Baxter, who dedicated them to the "Honourable the Judges." Baxter annexed to this treatise the Judgment of Sir Francis Bacon, and an extract from Dr. Barrow on the subject. It is proper to

remark,



remark, that these Discourses have been printed under a different title, which led Wood to conclude they were two distinct works. In Baxter's edition, it is distinguished by the title of "His Judgment of the Nature of True Religion, the Causes of its Corruption, and the Church's Calamity by Men's Additions and Violences, with the desired Cure."

\* The Tract of *Doing as we would be done unto*, though sufficiently distinct, seems to have been intended for the continuation of another work; and might, with propriety, be joined to his *Discourse of the Knowledge of God and Ourselves*.

\* His own Prefaces will best explain the purport and use of the two Treatises which conclude the volume. Perhaps the last, viz. *Provision for the Poor*, will be thought the least interesting. It is, however, but short, and though upon a local subject, and adapted to the particular circumstances of his native spot, is founded in principles which have engaged the attention and exercised the abilities of the philanthropist in all ages, and cannot fail to gratify the curiosity of those who wish to learn the sentiments of so great a man upon a topic which involves the happiness of a large portion of suffering humanity.

\* Some of the Tracts in the First Volume were written for the press; but the *Contemplations, Moral and Divine*, which compose the Second Volume, were published, not only in their native primogenial simplicity, but even without his knowledge: these, accordingly, never received the finishing touches of the judicious author. This fact accounts for the inaccuracies which abound in the copies that are already extant. Every exertion has been used, and it is presumed with success, to ascertain the genuine reading, and convey the true meaning of the author. The subjects are common themes, but such as are acknowledged to be of the greatest moment in the life of man: as it may be said of things in the natural world, those which are of the greatest benefit, are the most obvious and familiar. The matter, however, of his Meditations does not partake of this character; for, as he was a man who thought closely and deeply upon every subject, so his writings, and especially those which cost him the least effort, discover a genius, an energy, and an originality, superior to common writers. Though, as it has been suggested, he wrote these without effort, yet he had maturely digested the subject, which, as a "scribe instructed unto the kingdom of Heaven," he treasured up in his heart, and produced out of this treasure of his heart and the abundance of it. His style is admirably adapted to the matter. It is significant, perspicuous, and manly; his words are spirit and life, and carry with them evidence and demonstration. These writings are indeed invaluable, they are a transcript of the soul of Hale himself. They furnish a lively and striking representation of his learning, wisdom, piety, and virtue, which shone in his life with such transcendent lustre, and raised him to the highest eminence. If I might select one part in preference to another, it would be perhaps the subject of the Great Audit, where, in drawing the picture of the Good Steward, he is describing himself passing his solemn and awful accounts.

\* In this volume will be found two treatises written upon the same subject; viz. *Afflictions*. There is, however, little room for apprehension, lest the latter treatise may prove tedious to the pious reader who has perused the former.

\* His *Meditations upon the Lord's Prayer* are truly excellent, and must

leave a deep impression upon every mind which entertains a relish for sincere religion, piety, and devotion.

'His shorter *Meditations* were written when the author was upon his journeys, and at seasons in which he was much interrupted by the society of those about him.' pp. xviii—xxii.

After speaking of Sir Matthew's aversion to religious controversy. Mr. T., feeling, as we conceive every good man should feel for the present state of Christianity, uses the following expressions, to the sentiments of which we cordially subscribe :

'It is lamentable to observe what a spirit of animosity is kindled in the Christian Church, by the revival of a controversy which has, from the most remote ages, been agitated with more or less vehemence, and which is never likely to be decided. This, at least, I may venture to assert, that what cannot be gained by calm and dispassionate argument, it will be in vain to expect from dogmatical assertion and loud anathemas. The disciples of Calvin and Arminius are entreated to recollect, that the maintenance of their propositions is not inconsistent with the profession and the practice of the Gospel. The brightest ornaments of the Christian religion, and the most exemplary patterns of every Christian grace, have ranged on opposite sides.' p. xxiv.

A few of the author's poems conclude the second volume, the loss of which the editor (and perhaps the public) would less have regretted than that of any other of his works. They are not, however, to be despised, if placed by the side of Herbert and Quarles, who wrote about the same period.

The present collection is well printed ; and a good engraving of the Lord Chief Justice is prefixed. The editor has explained the obsolete words, translated the Latin expressions, removed from the text to the foot of the page the numerous references to Scripture, and has adopted the modern orthography : but the reader is assured, that no liberty has been taken with the language of the text. "In sitting down to the following volumes, he will have the satisfaction of conversing *only* with Hale." p. xxvii.

Mr. Thirlwall is entitled to our most cordial thanks for his laborious and judicious exertions, "to do justice to the memory of Sir Matthew Hale, and to serve the cause of piety and virtue." We heartily join in his devout wish, that his work may "be a means of promoting the imitation of so excellent a pattern." p. xxviii. We shall regard it as a favourable evidence of the religious discernment of the public, if the editor is called to complete and reprint his valuable collections ; and would, in that case, strongly recommend to him the substitution of a connected biography of the author, instead of the detached memoirs which are prefixed to the present edition.



Art. VI. *A new System of Stenography, or Short Hand.* By Thomas Rees. 8th edition. 18mo. pp. 24. With engraved Specimens. Price 2s. 6d. Longman and Co. 1805.

THE art of short-hand is indebted to our own nation, not only in common with many other arts for its highest improvement, but for its origin, and every step of its progress. Its utility in qualifying for writing correctly after a speaker, is obvious and important, especially in this country, and more particularly in judicial transactions. It is also of great use for rapidity in correspondence, composition, or copying: and the practice of it being very inadequate to its value, it unfortunately likewise answers the purpose of secrecy in private memoranda, especially since the practitioners are not much more numerous than the various treatises of short-hand which have been published.

The multiplicity and diversity of these performances chiefly indicate the inattention of their authors to the principles of that art which they undertake to teach. These admit of positive establishment in any given language, although various languages, require different systems. Of all the treatises on short-hand that we have seen, about fifty in number, that of Byrom is the only one which is founded upon philosophical and grammatical data, and is properly adapted to the genius of our tongue. It is attainable with the utmost ease; and is capable of being contracted to the utmost brevity, of being written with the greatest clearness, beauty, and facility, and of being read, after any distance of time, without error or hesitation. Accidental circumstances have, notwithstanding, brought into more common practice the very inferior systems of Rich and of Gurney: and we must suppose that Mr. Rees's treatise is extensively used, as it has reached an eighth edition. We cannot, however, recommend it to general adoption. Instead of substituting the simplest characters for the most common sounds, he expresses *r*, *s*, and *t* by *curves*! By using lines instead of dots for the vowels, he has unnecessarily lengthened every word and syllable in the English language. He assigns the same mark to express the totally different sounds of *u* and *v*. For the letter *h*, and the simple sounds *sh* and *th*, he has no character. His principal object was, that his characters should be easily learned; yet in the present edition he has introduced more than fifty arbitrary marks, most of which are of difficult or tedious formation. But the defects are too numerous to be detailed, and too great to be corrected. The best advice we can suggest to the author, is, to relinquish his invention (we cannot call it a system), and to study the lucid method of Byrom. An abstract of the latter, with a

few trifling alterations (which ought to be strictly consistent with its admirable ground-work) would supersede all occasion for other publications on the subject. The study of this art we would earnestly recommend: but young persons ought to be well versed in spelling, before they practice short-hand.

Art. VII. *The Pleasures of Composition.* A Poem. In Two Parts. Part I. Svo. pp. 64. Price 2s. 6d. Hatchard. 1804.

WHEN once the title of a book has become popular, it is a common, and perhaps a pardonable species of piracy, for an author to tow his little bark astern of a fortunate predecessor, by imitating that title. Akenside's *Pleasures of Imagination*, though after a long interval, doubtless suggested *Pleasures of Memory*. This was again the parent of *Pleasures of Hope*. And we now see *Pleasures of Composition*.

"Two motives," we are told, "induced the author to send this part of his work to the press, while the other is little more than sketched out. To try its reception is the principal, and to bind himself, in case of its success, to the completion of the other." He proceeds to offer some apologies, of which, from an anonymous writer, the public cannot judge.

Only internal marks of merit or demerit can have weight at a board of criticism; and we must give judgement solely by this literary statute. It is always at some disadvantage that a work appears in piecemeal: and it will not be lessened, in the present case, by a comparison with Mr. Shee's performance on a subject considerably analogous.

The author has very properly prefixed the outline of his plan, and seems to have taken a comprehensive view of his subject. He here celebrates the *Pleasures of Composition*, with respect to painting, planting, sculpture, medals, architecture, and music: while, for that part in embryo, are reserved *Poetry*; from which he derives *History*, *Philosophy*, *Eloquence*, and every species of *Prose*. We have now to see how he has fulfilled, or is likely to fulfil, his engagement.

The following is an apostrophe to painting.

'Thrice happy Art! which to the visual ray  
Presents the image, years had worn away;  
Or mix'd with dust, or exil'd to the Pole,  
Love to revive, or sorrow to control—  
Celestial PAINTING! tho' in ancient fane,  
No vestige of thy classic growth remain—  
Thy works still fated Time's attacks to feel,  
'Till snatch'd from ruin by the graver's steel—  
A sister Muse records thy kindred toil,  
And decks her brightest pages with the spoil.  
Hence lives PARRHASIUS, tho' his colours flew,  
Who, in one piece, a nation's portrait threw:

Hence



Hence sea-born VENUS still each breast alarms,  
Whose form to perfect, Greece unveil'd her charms!' p. 4.

Our next extract descends to amateurs of the art.

'But, while of profit these, and fame, secure,  
Far different motives sway the *amateur*.  
From servile circles or the wrangling bar,  
He relaxation seeks, in hamlets far;  
The favourite study of his youth renews,  
And owns, in Nature's walks, her GAINSBOROUGH'S Muse.  
Him oft, some idol of the Court shall meet,  
When fashion gives the signal of retreat;  
With pencil tracing TOWY'S fairy stream,  
Or, where fam'd WINDSOR woos the setting beam,  
Detecting Cupid's wiles, in many a sportive theme.  
Hence leisure weans from vanities the breast,  
And bower and palace hail th' illumin'd guest!' p. 7.

These are fair specimens of the performance. And we shall leave the reader to judge how far it rises above the level of mediocrity.

It would be perhaps unjust to give a decisive character of a work before its completion. The remainder may stamp accumulated value on the whole: and sorry should we be, to damp the energies of genius, or pinion down the activity of fancy in despair! Though inexorable critics by trade, we are not without feeling, when we pass sentence on supplicating letters. We may just add, that, from a "friend of Hayley," something may be expected to do no dishonour to poetry; because such a friend, (if in this case, friendship were always hearkened to,) might administer his judicious pruning knife, and prescribe the *limæ labor*, though we know well enough this is, by no means, one of the *Pleasures of Composition*.

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Art. VIII. *Sermons on the Mission and Character of Christ, and on the Beatitudes*; comprehending what was preached before the University of Oxford, in the Year 1803, at the Lecture, founded by the late John Bampton, M. A. Canon of Salisbury. By John Farrer, M. A. of Queen's College, Rector of the United Parishes of St. Clement Eastcheap and St. Martin Orgars, London. 8vo. pp. 400. Price 7s. Rivingtons. 1804.

MORALISTS have frequently represented the age in which they had the unhappiness to live, as worse than any that preceded it; and their complaints have usually been accompanied with a prediction, that the succeeding age would be still worse than their own. Hence, we might be supposed to have fallen into the very dregs of time. But though such things are said, we are not obliged to believe them without proof; and one

of the things, which grey-haired Reviewers have learned, is, not to give credit to many traditions and assertions, which pass current in the world as indubitable verities. In opposition to the reproaches cast on the present age, we will maintain, in spite of all gainsayers, that there are more good divines among our clergy now, than there were forty years ago; and that they understand their Bible better now than many of their predecessors did. In our youth, when at the midnight lamp we eagerly perused the theological publications of the day, with few exceptions the principles of natural religion, and the moral precepts only of the Bible, were all in all. With most writers in divinity, at that time, the principles of revealed religion, or what are now called *the doctrines of the Gospel*, were not considered as matters of much importance, and were seldom the subject of their discourses: for the greater part of the last century, this was the mode of writing: but within the last twenty years, a very happy alteration has taken place. The clergy, who now publish sermons, appear to us, with some exceptions, far better acquainted with the Sacred Scriptures than their precursors. They write like Christian Divines; and we find the doctrines of the New Testament stated, confirmed, and applied, with ability and seriousness.

Among such writers, it gives us pleasure to be able to number Mr. Farrer. His volume contains sixteen discourses, the substance of which was preached at the Bampton Lecture, in 1803; but is now altered and enlarged, both as to the plan and the execution, the number of the lectures appointed by Mr. Bampton's will, being only eight.

The former part of this work treats of the person, the mediatorial office, the preaching, and the doctrine of Christ. The discourses are more in the manner of exposition than in that of illustration of distinct propositions deduced from the text. The author does not enter into profound and accurate discussions on its particular truths, but gives a full explanation of every part of the passage which he has chosen for the theme of his discourse. To a numerous class of readers this method will doubtless be acceptable and edifying.

The following quotation from the sixth sermon, which is on Matt. iv. 23, will give our readers an idea of Mr. F.'s composition, and mode of conveying truth.

'All these miraculous acts were not only infallible signs of his being a Teacher come from God: but they also illustrate that peculiar purpose for which he came to men. In their most important and comprehensive aim they gave a moral evidence of his authority to impart a much more valuable and enduring good. In all these energies of mercy he may be understood to preach the good tidings of the kingdom, as every miracle, that he performed on the body, might be construed into a pledge and symbol



symbol of that grace and compassion, which he administered to the soul. Did he open the eyes of the blind? He equally restored the moral sight of men, he removed the film of spiritual darkness, and opened to them the light of heavenly truth. Did he restore to the palsied the use of their limbs? He also renovated the intellectual faculties of men with the strengthening and supporting grace of God. Did he cleanse the lepers? He was no less competent to cleanse the soul from every moral taint, and to say to the conscious of their guilt, Your sins be forgiven you. Did he cast evil spirits out of the bodies of men? He had also authority to dispossess their souls of the same malignant enemies, and to discard from their hearts every sinful passion and propensity. Did he supply the multitude, when they hungered in the wilderness, with food? He also administered to all mankind in their spiritual indigence the true bread that cometh down from heaven, the bread that nourisheth to eternal life. Did he raise the dead to life? In that very chief of miracles he shewed his power to reanimate mankind, who were spiritually dead, to raise them from the death of sin to the life of righteousness. To this purpose therefore we may presume it was, that to the testimonies which he gave of his mission in his miracles of healing, he added this, as most illustrative of his own character, and also that of his doctrine; "And the poor have the Gospel preached unto them." pp. 160—162.

The latter part of the work consists of eight discourses on the the Beatitudes, which contain many just and excellent remarks, and display the author's intimate acquaintance with the spirit and language of the New Testament.

In the introductory discourse to this subject, Mr. F. proposes a transposition of the 4th and 5th verses, and supports the alteration by arguments and authorities in the following manner:

' Before I proceed to discourse upon them separately, it may be convenient to premise a few remarks on their structure and arrangement, for that may be of use in unfolding their design. Now it deserves our notice, that as they are formed on the model of certain introductory sentences in the Psalms, which pronounce a blessing on virtuous dispositions, so they are delivered in the same sententious and proverbial style. Hence they bear the complexion of the Poetry of the Hebrews, which in its prevailing character is combined of parallel sentences and clauses, wherein proposition corresponds with proposition, and term is answerable to term. Thus every sentence in this series is composed of two clauses, of which the former pronounces a certain disposition blessed, and the latter states wherein this blessedness consists. But beside the general parallel that pervades the whole, the sentences appear to be disposed in couplets, bearing a still closer analogy to one another both in construction and in spirit: as will be more distinctly seen, if we read them in the order, which they hold in some very ancient and well approved Manuscripts of the Gospel, and in which they are quoted by some distinguished Fathers of the Christian Church:

" Blessed are the Poor in spirit: for their's is the Kingdom of Heaven.

" Blessed are the Meek: for they shall inherit the Earth.

" Blessed

"Blessed are they that mourn: for they shall be comforted.

"Blessed are they that hunger and thirst after righteousness: for they shall be satisfied." \*

'According to this arrangement the second sentence is parallel to the first. The Meek are of a kindred character with the Poor in spirit: And the inheritance of the Earth bears an evident antithesis to the possession of the Kingdom of Heaven. A similar correspondence holds both in disposition and in recompence between the third and the fourth: they that mourn are comforted: they that hunger and thirst are satisfied.' pp. 234—236.

However plausible this may appear, it does not carry conviction to *our* minds. In regard to authorities from ancient manuscripts, &c. they preponderate in favour of the common arrangement. And, if we judge from the manner of our Lord's preaching, it affords no argument in support of the change. That which we would account strict method and order, He did not observe; and so far was He from considering this as of importance, that in St. Luke xxi. 22, he delivered the same truths in a different order, both from that in which they stand in the common version of St. Matthew's Gospel, and from that in which Mr. F. proposes to place them.

We present to our readers a farther specimen of the author's manner and sentiments in his description of Christian purity, as it was enjoined by our Lord, and exemplified by his genuine disciples.

'On the observance of the whole Moral Law he constantly and strongly insisted, as the indispensable and unchangeable duty of man. He gave it greater energy, and spread it into a wider compass, than had ever been conceived before. He constantly taught mankind to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; having given himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. Not satisfied with the form, he required the power of godliness. This might be instanced in that purity of worship, which he taught in reference to God, and that law of equity and charity, which he enjoined in relation to men. But this is most especially to be seen in the obligation which he imposed of personal purity. The spirit of his law undoubtedly struck at the root of those two prevailing indulgences in the ancient world, concubinage and polygamy. And the liberty of divorce, which the Law of Moses had permitted to the Jews, because of the hardness of their hearts, he expressly disallowed, except in the case of adultery on one part; in which it is granted on a principle of

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\* It may suffice to state, that this is the Order of the Cambridge Manuscript both in the Greek and the Latin Text: which is further sanctioned by the following list of authorities from Wetstein's Edition:—Versio Latina, Clemens, Origenes, Eusebius, Gregory Nyss. Juvencus, Ambrosius, Chromatus, Hieronymus.



reason and justice, that the chaste may be separated from the unchaste. On the whole he reduced the law in this important article of social life to the original design of God in creating male and female. But in order to purify the whole man from every moral taint, he did not account it sufficient to enjoin the purity of the body, he insisted on the purity of the heart. Not satisfied with forbidding adultery in act, he forbade it even in imagination and design; "Whosoever looketh on a woman to lust after her, hath committed adultery already in his heart." He therefore taught men to suppress every loose and licentious thought, and to divest themselves of every passion or desire, though incorporated so much into the nature and habit, as a right hand or a right eye, which might incite them to transgression. On the whole he required them to consider themselves as consecrated both in body and soul to God, and on that principle to keep themselves entirely pure to his honour and service.

And hence we may collect the characters of those, whom our holy Teacher here distinguishes by the title of the Pure in heart. Assisted and encouraged by divine grace they have made such proficiency in Christian holiness, as to have brought the body in subjection to the spirit, and to have surrendered the will of man to the will of God. Animated by faith in his merits, who hath made a perfect expiation for the truly penitent, they have washed away their sins by the baptism of repentance, and have purified their hearts by the regeneration of the Holy Ghost: they have stedfastly purposed, not only to forego the actual indulgence of unlawful appetite, but also, as far as human infirmity will allow, to keep their hearts with all diligence from entertaining any licentious thought or affection. Sensible that God is a spiritual Essence, they are solicitous to yield him a spiritual service. Conscious of his continual presence and inspection, they are cautious not to commit any thing, which may tempt him to withdraw his countenance and withhold his approbation from them. Fully estimating the price, that has been paid for their redemption and sanctification by the blood of Christ, they are assiduous to present themselves both body and soul a living, holy, and acceptable sacrifice to God.' pp. 337—340.

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Art. IX. *Observations on the Poor Laws, and on the Management of the Poor in Great Britain, arising from a Consideration of the Returns now before Parliament.* By the Right Honourable George Rose, M. P. 8vo. pp. 44. Price 1s. Hatchard. 1805.

AT the first cursory glance a foreigner must admire our grand national provision for the poor: but upon the review, which a more minute inspection would induce, he might, in all probability, retract; and might question, either the soundness of the general principle, or the propriety of the particular application. To these second thoughts we ourselves seem to be driven by necessity. For when one person in ten, amounting to upwards of a million of inhabitants, are supported by the rest; when almost ten shillings a head upon the whole population of the kingdom, forming an aggregate sum of four millions per annum, is raised for the poor; when much of this is wrung from the hard earnings of those who are raised above the pauper, only by superior industry;

dustury; when, after all, the miseries of the poor meet our eye at every corner, and their complaints fill our ears, who can refuse to admit that something must be wrong? Partaking, in common with others, of these impressions, which make so forcible appeals to the purse, even of a Reviewer, we rejoice to see senators, as well as philosophers, investigate the poor laws, and lay before the public the result of their inquiries. When we advert to the extreme difficulty and vast importance of legislation on this subject, we are highly satisfied to learn, that he, who has introduced laws for the regulation of the poor, can say, "I have read every thing I have been able to meet with on the subject, with the closest attention; and I may venture to add, that few have devoted a larger share of the time they have been able to spend in the country than myself, to the circumstances and situation of the poor." p. 31.

The sheets, which Mr. Rose here lays upon our table, are, the result of the returns made to Parliament; and entitle him to our thanks, for giving such general circulation to this important intelligence. After candidly noticing its various defects, the author contends for the general wisdom and necessity of our present system of poor laws, and resists the harsh attempt of Mr. Malthus to accomplish their abolition. He then corrects the current opinion, that there are no poor laws in Scotland; but he seems to us to find more similarity between their regulations and ours, than really exists. The law of settlement is represented as the principal blot on our code. To remedy the existing evils, it is recommended—to pay more attention to the *children* of the poor, with a view to form an industrious race; to keep the poor more strictly employed; to abandon the system of workhouses, by affording more relief at home; and to promote benefit societies more universally, and upon a broader basis.

We warmly approve Mr. R.'s cautions against rushing eagerly into the views and plans of Mr. Malthus. His endeavour to prohibit marriage is at war with all our calmest reasonings, as well as with all our warmest feelings; and its injustice is aggravated by its partiality. At least, extend the restraints beyond one poor, afflicted class, and let the Rev. gentleman recommend it to his brethren to re-enact the celibacy of the clergy. To discourage marriage on the pretence of morality, appears to us a bold stroke to try how far novelty may shock common sense with impunity. And is not some attention due to Mr. Rose's remark, that, in the present circumstances of our country, the number of our people is become as necessary for our defence as for our wealth and prosperity?

Mr. Rose warns us, that the present system of poor laws was not adopted without a fair trial of other methods. But we should never lose sight of the vast difference, between the first  
 legal



legal regulations, and the enormous magnitude to which they have grown. It is here observed, indeed, that the erection of workhouses was a pernicious departure from the principle of the laws of Queen Elizabeth. To our personal knowledge these are too often houses of idleness and debauchery; and the vast difference between the expense of the poor in and out of the workhouse, which is here stated, should certainly lead to serious reflection. As we are persuaded, that all efforts to amend the poor laws are a struggle against the *vis inertia*, which so powerfully operates in man, we press on the notice of the public that part of Mr. Rose's pamphlet, which recommends a strict and vigorous attention to the *employment* of the poor. But fully aware of the difficulty, if not impossibility, of making the present generation of the poor uniformly industrious, we could wish the chief effort to be made on the children, to form a succession with superior dispositions and habits. p. 25.

The encouragement of Benefit Societies appears to be a favourite object with Mr. Rose; and as this plan of amelioration is simple and safe, we wish to see fairly tried, how far its advantages may extend. A half sheet table is annexed, exhibiting at one view the population, extent, assessments, paupers in and out of workhouses, comparative expense, modes of support, and members of friendly societies, of every county in England, with totals of the same articles in Wales.

We think so well of this little work, and especially the annexed table of information concerning the poor, that we should be glad to see its usefulness promoted by a cheap and numerous edition.

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Art. X. *A Manual of Geography for Youth of both Sexes*, comprehending a concise Description of the Empires, Kingdoms, States, Provinces, &c. in the known World, with the Government, Customs, Manners, and Religion of the Inhabitants; their Extent, Boundaries, and Natural Productions, Trade, Manufactures, and Curiosities, &c. including the Alterations made according to the latest Treatises. By the Rev. Thomas Harwood, late of University College. 16mo. pp. 248. Price 3s. Longman, Hurst, Rees, and Co. 1804.

A little book with a large title page is an infallible indication, that it can afford only a superficial view of its subject. The work before us demonstrates, in most parts, a laudable diligence in the compiler, and has the advantage of exhibiting the world nearly in the present state of its political distribution: but we fear that it will not essentially "tend to facilitate the acquisition of useful knowledge," according to Mr. H.'s benevolent design, as it abounds incomparably more with the *names*, than with the characteristic *descriptions* of places; and the space which might have been valuably employed for the latter purpose, is in a great measure

measure occupied by a detail of *boundaries*. These are often uncertain; and, in all cases, a good map, without which no book on geography can be serviceable, would give a better idea of them than any written description. In some instances, the author falls extremely short of the method and precision, for which, in general, his work deserves commendation. His account of the *Asiatic Islands* is surprisingly immethodical and false. He includes among them the *peninsula* of Corea; and says, that "the PHILLIPPINES are two islands in the South Pacific Ocean, discovered by Capt. Hunter in 1791!!" Is it possible, that Mr. H. should never have heard of *Manilla*? He then describes the insignificant cluster, called Pelew; whence he takes a remote flight to Cyprus; next calls the *town* of Scandaroon an *Island*; and from Rhodes and Patmos, returns to the Maldives and Ceylon. Of New Holland, the extensive neighbouring countries, and the principal South Sea groupes, in which the public has felt so much interest, he gives merely the names.

Notwithstanding these egregious faults, and many others less conspicuous, Mr. H.'s abridgement contains a more distinct and complete account of the divisions of countries, than any geographical work, of whatever magnitude, that we have met with. In this respect, which we do not think the proper object of so small an abstract, it may be consulted by any person with advantage. It is composed in a catechetical form; we suppose, that it might be used in schools; but the author has given no intimation of the manner in which he designed that it should be used. The answers will by no means repay the labour of learning them by rote, as they consist chiefly of names. Some geographical definitions are very properly prefixed, and others (very improperly) subjoined. To the latter is added, a catechetical chronological compendium of English history.

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Art. XI. *Letters of St. Paul the Apostle, written before and after his Conversion*. Translated from the German of the late Rev. John Caspar Lavater, Minister of the Gospel at Zurich. 8vo. pp. 120. Price 3s. Johnson, Williams and Co. 1805.

THE ancient adage, "that a prophet is not unknown, save in his own country," admits of exceptions; and perhaps in no instance more remarkably than in that of Lavater. Probably no man was ever more beloved and revered than he was by his countrymen. In England he is "well known" as a Physiognomist; but almost "unknown" as a Divine. The same eccentricity of genius, which established his celebrity as a Physiognomist will probably be thought discernible in the very title of the performance before us. In the short preface with which it is introduced, that feature of his character is certainly prominent. He



He intimates some doubt, whether "the letters here given" be "real and genuine, or the work of a poetic spirit of conjecture, or of *divination*, and thus, even supposing them to be *invented*, they may still be *true*!" It is, however, taken for granted, that the reader "will be compelled to say more than once; 'the substance of these letters at least bears the stamp of truth: thus must Saul, and thus must Paul, have thought; thus must Saul have hated Jesus, and thus must Paul have loved Him.'"

This supposititious correspondence is divided into four branches. The *first* contains six letters, addressed to Gamaliel, to Caiaphas, to three more Jews (with whom we have not the honour to be acquainted), and to Judas, the host of Saul at Damascus. All are written in the prospect of his mission to that place for the destruction of the Christians. In this stage of the correspondence, it was not easy to make the writer overact his part. A man who "breathed threatnings and slaughter," would doubtless dip his pen in gall or in blood. Accordingly, M. Lavater introduces him as very angry with his tutor, Gamaliel, for his moderation toward the Christians; and renouncing, therefore, all future connexion with him. To Caiaphas he presents his warmest congratulations on the difference of *his* conduct, and his earnest entreaty for a commission to extirpate the Nazarenes. We cannot, nevertheless, suppose, that, even in the greatest paroxysm of rage, Saul could forget having seen Stephen expire in the vicinity of *Jerusalem*: whereas he is made to say that this catastrophe occurred at Damascus! p. 9.

That Saul hated Jesus, and probably thought respecting him, as is represented in this part of the letters, we readily concede: but if, previously to his conversion, he expressed his thoughts in similar language to that which is here ascribed to him, we can only conclude, that his style was as much changed by that wonderful event, as his heart and life certainly were. The remaining divisions of the letters will afford us, however, a more suitable criterion for judging of the degree in which M. Lavater could accommodate his style to that of the apostle.

The *second* part comprises four letters, "written immediately after conversion" (not while he was blind, nor all of them while he remained at Damascus): the former two, addressed to friends of Paul unknown to us; the third, to his discarded tutor; and the fourth to his new instructor, Ananias. From the letter to Gamaliel, we extract an interesting paraphrase on the scriptural accounts of Paul's conversion.

'I was journeying, as thou knowest, from Jerusalem, with full powers and letters of recommendation from our high priest and elders. Beside a servant, I had under my command seven men of tried courage and my own way of thinking, to accompany me. We were provided with every thing, that could promote the destruction of the Christians. We had

had concerted all our measures together, and it seemed impossible, that our plan should miscarry. It was a joyful day to me; and I began it with a prayer to the God of Israel.

'God of Israel, if ever Thou didst hear my voice, hearken to it now, and make me a glorifier of Thy name, a successful destroyer of all those, who rebel against Thee! Let Thy holy truth be maintained through me; and let every pernicious error be extirpated by me.' In this manner I prayed.

'Damascus was now in sight. My prayers were more fervent, and my eyes looked up to Heaven with greater earnestness. I strengthened myself in my duty, when I thought on the resolution it required, to accomplish with success the hard task of seizing and imprisoning the Christians. The words were on my tongue: 'I hate them, who hate Thee, and persecute them who persecute Thee.'

'Instantly a dazzling light from the clear sky burst on me, as if twenty flashes of lightning had struck me at once. Damascus and every thing around me vanished from my sight. From the midst of the light appeared the form of a man, exceeding the lustre of the Sun in beauty and splendour. Swift as the wind he seemed to approach me; and called with a voice like the sound of many waters, that pierced through my ears and into my soul: 'Saul, Saul, why persecutest thou me!' That He, who spoke to me, was something more than mortal, could not be doubted. The power and glory of His appearance had as it were annihilated every thing around Him. Every thing beside Him had vanished from my sight. In my trance, in which I still felt myself more alive than ever before during my existence, I said to the exalted majestic Being: 'Who art thou, Lord?' The answer (O what an answer thundered, yet affectionately, in my ears!) was: 'I am Jesus of Nazareth, whom thou persecutest.' O Gamaliel! no tongue can describe what lay on my heart. A God declared me to be the persecutor of a God. A God called himself Jesus of Nazareth. I felt in every atom, that I was in the presence of an Almighty one; and this Almighty was no other than Jesus! no other than Jesus of Nazareth! 'It is hard for thee,' he continued, 'to strive against Me.' My terror was unbounded; and I am astonished, that I was not instantly a dead corpse. I was not a corpse, for the hand of the Almighty upheld me. 'Jesus! Lord!' I said, 'what wilt thou have me to do? Command, and I obey; enjoin, I have no longer any will but thine. The divine transcendent Majesty lowered itself to human form, such perhaps as the dying Stephen, whom, alas! I also persecuted, beheld; and said to me in a tone that revived my subdued, depressed spirits: 'Arise, and go into the city, and it shall be told thee what thou must do.' By degrees the brightness disappeared; He, whom I had seen, vanished from my sight; and I lay on the ground in a trance. When I opened my eyes, all was night. The thundering words, 'I am Jesus of Nazareth, whom thou persecutest,' incessantly rung in my ears. It would be impossible to find words to express my shame, repentance, and contrition, or the terror and ecstasy of my soul, smitten to the ground and yet forgiven.

'They who were with me, who saw the light but not the Lord himself, and heard something like a thundering voice, but not the words, when they observed, that nothing more was said to me, and that I spoke not, came to me, stooped down to me as I lay on the ground, and said:

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hearest thou our voice? Dost thou not know us? O God! what has befallen thee? I answered: 'I hear your voices, and I know them: I am in my perfect senses, but mine eyes are darkened. All is night around me. The splendour of the light has robbed me of the sense of seeing. Raise me up, and lead me to Damascus. I have only one thing to say, the Godhead whom I saw is Jesus the Messiah. The omnipotent Jesus has had mercy on me. I will tell you more, when I am more calm. Lead me into Damascus, you know whither. Tell no one yet of the incredible event. Return thanks with me to God all of you, that we are still alive, and not cut off by that divine Omnipotence, against which we were striving.'

'My companions were greatly struck, and could say little more than, 'we have seen and heard incredible things. If what has happened be God's work, he will finish it. Meanwhile let us remain quiet, attempt nothing against the Christians, and await the decision of Heaven.'

'I had neither strength nor desire to speak, yet I said: 'Brethren, the Almighty Jesus has spoken to me, as certainly as I am blind: and the impossibility of any deception in this may convince you of what will follow. As sure as it is no deception, that I am led by you, so surely was it no deception, that the heavenly Jesus conversed with me.'

pp. 44—47.

Very inferior to the preceding description is that given to Ananias, of what succeeded St. Paul's departure from Damascus: and very inconsistent with the sacred pattern is the fiction there introduced, of a guardian angel. If the author had closed his work with the narrative of Saul's conversion, we think it would have been greatly to its advantage. He has ventured, in the *third* part, on a task which we esteem to be more difficult than that of bending the bow of Ulysses. He has attempted to supply what the New Testament had left as a desideratum—the private correspondence of the Apostle with eminent Christians: he has furnished additional epistles to Titus and Timothy, and new ones to Apollos, Erastus, Aquila and Priscilla, Lydia, Sergius Paulus, Epaphroditus, (to whom the sickness and detention of Trophimus at Miletus are strangely transferred), and Luke, after the composition of his Gospel; of which the Apostle says, "much therein was new to me,"—contrary to the most ancient tradition, and we think the strongest probability, that St. Luke wrote under the inspection of St. Paul. Four letters in the *last* part of this correspondence, may be considered as "more last words;" and are only distinguished from the preceding, as they refer particularly to persons in error, and to backsliders, instead of exemplary believers. There is so much addressed to both these classes in the New Testament, and that so truly inimitable, that we cannot but think these parts of the work to be chiefly serviceable as a foil to the inspired writings; the beauty of which surpasses that of the best human resemblance, as much as the solar rays exceed those of Saturn in splendour.

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had concerted all our measures together, and it seemed impossible, that our plan should miscarry. It was a joyful day to me; and I began it with a prayer to the God of Israel.

'God of Israel, if ever Thou didst hear my voice, hearken to it now, and make me a glorifier of Thy name, a successful destroyer of all those, who rebel against Thee! Let Thy holy truth be maintained through me; and let every pernicious error be extirpated by me.' In this manner I prayed.

'Damascus was now in sight. My prayers were more fervent, and my eyes looked up to Heaven with greater earnestness. I strengthened myself in my duty, when I thought on the resolution it required, to accomplish with success the hard task of seizing and imprisoning the Christians. The words were on my tongue: 'I hate them, who hate Thee, and persecute them who persecute Thee.'

'Instantly a dazzling light from the clear sky burst on me, as if twenty flashes of lightning had struck me at once. Damascus and every thing around me vanished from my sight. From the midst of the light appeared the form of a man, exceeding the lustre of the Sun in beauty and splendour. Swift as the wind he seemed to approach me; and called with a voice like the sound of many waters, that pierced through my ears and into my soul: 'Saul, Saul, why persecutest thou me!' That He, who spoke to me, was something more than mortal, could not be doubted. The power and glory of His appearance had as it were annihilated every thing around Him. Every thing beside Him had vanished from my sight. In my trance, in which I still felt myself more alive than ever before during my existence, I said to the exalted majestic Being: 'Who art thou, Lord?' The answer (O what an answer thundered, yet affectionately, in my ears!) was: 'I am Jesus of Nazareth, whom thou persecutest.' O Gamaliel! no tongue can describe what lay on my heart. A God declared me to be the persecutor of a God. A God called himself Jesus of Nazareth. I felt in every atom, that I was in the presence of an Almighty one; and this Almighty was no other than Jesus! no other than Jesus of Nazareth! 'It is hard for thee,' he continued, 'to strive against Me.' My terror was unbounded; and I am astonished, that I was not instantly a dead corpse. I was not a corpse, for the hand of the Almighty upheld me. 'Jesus! Lord!' I said, 'what wilt thou have me to do?' Command, and I obey; enjoin, I have no longer any will but thine. The divine transcendent Majesty lowered itself to human form, such perhaps as the dying Stephen, whom, alas! I also persecuted, beheld; and said to me in a tone that revived my subdued, depressed spirits: 'Arise, and go into the city, and it shall be told thee what thou must do.' By degrees the brightness disappeared; He, whom I had seen, vanished from my sight; and I lay on the ground in a trance. When I opened my eyes, all was night. The thundering words, 'I am Jesus of Nazareth, whom thou persecutest,' incessantly rung in my ears. It would be impossible to find words to express my shame, repentance, and contrition, or the terror and ecstasy of my soul, smitten to the ground and yet forgiven.

'They who were with me, who saw the light but not the Lord himself, and heard something like a thundering voice, but not the words, when they observed, that nothing more was said to me, and that I spoke not, came to me, stooped down to me as I lay on the ground, and said:

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hearest thou our voice? Dost thou not know us? O God! what has befallen thee?' I answered: 'I hear your voices, and I know them: I am in my perfect senses, but mine eyes are darkened. All is night around me. The splendour of the light has robbed me of the sense of seeing. Raise me up, and lead me to Damascus. I have only one thing to say, the Godhead whom I saw is Jesus the Messiah. The omnipotent Jesus has had mercy on me. I will tell you more, when I am more calm. Lead me into Damascus, you know whither. Tell no one yet of the incredible event. Return thanks with me to God all of you, that we are still alive, and not cut off by that divine Omnipotence, against which we were striving.

'My companions were greatly struck, and could say little more than, 'we have seen and heard incredible things. If what has happened be God's work, he will finish it. Meanwhile let us remain quiet, attempt nothing against the Christians, and await the decision of Heaven.'

'I had neither strength nor desire to speak, yet I said: 'Brethren, the Almighty Jesus has spoken to me, as certainly as I am blind: and the impossibility of any deception in this may convince you of what will follow. As sure as it is no deception, that I am led by you, so surely was it no deception, that the heavenly Jesus conversed with me.'

pp. 44—47.

Very inferior to the preceding description is that given to Ananias, of what succeeded St. Paul's departure from Damascus: and very inconsistent with the sacred pattern is the fiction there introduced, of a guardian angel. If the author had closed his work with the narrative of Saul's conversion, we think it would have been greatly to its advantage. He has ventured, in the *third* part, on a task which we esteem to be more difficult than that of bending the bow of Ulysses. He has attempted to supply what the New Testament had left as a desideratum—the private correspondence of the Apostle with eminent Christians: he has furnished additional epistles to Titus and Timothy, and new ones to Apollos, Erastus, Aquila and Priscilla, Lydia, Sergius Paulus, Epaphroditus, (to whom the sickness and detention of Trophimus at Miletus are strangely transferred), and Luke, after the composition of his Gospel; of which the Apostle says, "much therein was new to me,"—contrary to the most ancient tradition, and we think the strongest probability, that St. Luke wrote under the inspection of St. Paul. Four letters in the *last* part of this correspondence, may be considered as "more last words;" and are only distinguished from the preceding, as they refer particularly to persons in error, and to backsliders, instead of exemplary believers. There is so much addressed to both these classes in the New Testament, and that so truly inimitable, that we cannot but think these parts of the work to be chiefly serviceable as a foil to the inspired writings; the beauty of which surpasses that of the best human resemblance, as much as the solar rays exceed those of Saturn in splendour.

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We have repeatedly suggested to writers the difficulty, and to readers the danger, of fictitious composition. When it is grafted on historical truth, the readers have better means for detection, and the writers greater impediments to surmount. Above all, when so unnatural a mixture as that of human invention with divine revelation is attempted, he who writes is certain to fail, and he who reads is likely to be disgusted rather than deceived. No harm, therefore, is to be apprehended from the present performance. It will not, in *our* age, have the effect of reviving those *pia fraudes*, which were, perhaps, equally harmless in their origin, but very pernicious in their result, from the early appearance of *Hermas's Shepherd* to the midnight of the twelfth century. Lavater appears to have designed these Letters as a vehicle of instruction and admonition, more than as a display of talent. His sentiments are mostly just, but sometimes fanciful. His language, though very unlike that of St. Paul, is, in other respects, exceptionable for the repeated exclamation, "O God!" which, we think, admits of no excuse. Not having seen the original, we can only speak of the translation in its present appearance. It is not wholly free from Germanisms; but being, as we apprehend, the work of a foreigner, it is entitled to no small commendation for correctness of style, and we doubt not its accuracy of interpretation.

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Art. XII. *Bates's Rural Philosophy, concluded from p. 488.*

THE question, whether the venerable remains of the Greek and Latin Classics shall retain the place which they have hitherto occupied in a course of liberal education, or shall be excluded from it as useless and detrimental, appears to us of sufficient importance to justify the length at which we have engaged in its discussion. The greater portion of Mr. B.'s interesting volume, is, however, still to be examined: and if either the subject of which he treats, or the manner in which it is investigated, produces similar impressions on the minds of our readers, to those which we have received in perusing this work, we shall easily obtain their indulgence in extending our remarks beyond the limits to which we usually restrict them.

In the remainder of the author's observations on education we perfectly acquiesce. We unite with him in preferring to an education that is absolutely either public or private, that medium, in which "a person of learning and piety undertakes to educate only such a number of youths, as may properly be comprehended within the sphere of his moral as well as his literary superintendence." p. 157. On religious education, the specimen which he has given only excites our regret, that he did not enlarge his strictures. He justly remarks, that, "to inure children to hear sermons,



utions, to sing hymns, or repeat passages of scripture," although useful in its degree, forms a very small part of what is necessary, in order to train them up in the way they should go.

"If young people," says he, "are not betimes put under due restraints, and accustomed to controul their humours and passions: if, instead of that prudential wisdom which may guard them against the temptations of the world, they are only formed to those arts and accomplishments, which may recommend them to its favour; we cannot wonder, if, when they come to act for themselves, they refuse submission to his doctrine and authority whose first command to his disciples is, *to deny themselves, to take up their cross daily, and to follow him.*" p. 153.

To this serious and seasonable admonition we wish to add, that it peculiarly behoves parents and teachers, to recommend and illustrate religious instruction, by a conduct and temper that may adorn the doctrines of the Gospel. Unless religion be rendered amiable in the eyes of youth, and its utility toward domestic happiness be practically demonstrated, they are likely to rank its precepts and forms among those disagreeable restraints, from which they hope to be emancipated at the termination of their course of tuition.

Having considered *Education* as one of those means which tend, by a more direct and positive influence, to the promotion of virtue, the author proceeds to contemplate *Religion* in the same point of view; noticing, first, "that *gracious relief* which God, in his infinite compassion, has provided for fallen man, through a mediator, and to which all true virtue must be indebted for its existence." He then treats of the scriptures, meditation, prayer, and public worship, as the principal means by which the heavenly succour, that is essential to heal the disorders of nature, and to promote the exertion of our faculties in a due and spiritual manner, is to be sought and obtained. He shews, that the best heathen philosophers were sensible of their need of divine help for the practice of virtue: and laments, that persons professing Christianity should neglect the abundant means, which it is their privilege to enjoy for the attainment of that grace, which is so fully and freely promised in the Gospel. The advantages of a retired situation for the due improvement of these means, being so obvious as to render it unnecessary for the author to dwell on this part of his subject, he proceeds to scrutinize an objection, which might be thought to counterbalance them:—"That whatever be the advantage of a private over a public life on the side of *devotion*, it is inferior to it on the side of *action*, by which virtue is carried into practice, and is thus most effectually promoted." He admits, that virtue is increased by action: but denies that public employments generally furnish a course of action best adapted to this purpose; and he suggests occupations more favourable to virtue, to which a retired and well-disposed

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man may devote a part of his time. Such are those of agriculture; the encouragement of industry; the education of the poor; and, in general, the advancement of religious instruction.

A subsequent part of the work will present occasion of resuming this argument: we proceed, therefore, to the third principal means for the promotion of virtue, of which Mr. B. treats in connexion with a retired life; namely, *philosophical* and *historical* research. His observations on the usefulness of *natural* philosophy are obviously just: but those on *moral* philosophy we conceive to be excellent. To all serious readers we particularly recommend them, as containing much important instruction in a small compass. We think, however, that the supposition of *such* philosophy "*becoming*, instead of the hand-maid, the rival of religion," needed not to have been admitted. Where this appears to take place, is it not to be ascribed to the adoption of a *counterfeit* philosophy, rather than to the degeneracy of the *true*? At all events we fully concur in the statement of the mischief, which the prevalence of this *false science* has done to true theology; and whether "contained in sermons or otherwise," we are most confident that its tendency is to reduce what is in itself "the power of God unto salvation," to a moral system, far more superficial than the philosophy of Cicero. \*

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\* We say far more superficial than the philosophy of Cicero, inasmuch as this greatest of heathen moralists gives such views, both of the *prevalent misery*, and the *possible happiness* of man, as accord far more with the scriptural statements of that *carnal-mindedness which is death*, and that *spiritual-mindedness which is life and peace*, than any thing that is usually found in modern moralizing divines. We give the following short extract from his *Tusculan Disputations* in proof of our assertion: "*Motus turbulenti, jactationesque animorum incitatz et impetu inconsiderato elatz, rationem omnem repellentes, vitæ beatæ nullam partem relinquunt. Quis enim potest, mortem aut dolorem metuens, quorum alterum sæpe adest, alterum semper impendit, esse non miser?— Quid, elatus ille levitate, inanique lætitia exsultans et temerè gestiens, nonne tanto miserior quanto sibi videtur beator? Ergo, ut hi miseri, sic contrà illi beati, quos nulli metus terrent, nullæ ægritudines exedunt, nullæ libidines incitant, nullæ futes lætitiæ exsultantes languidis liquefaciunt voluptatibus. Ut maris igitur tranquillitas intelligitur, nullâ ne minimâ quidem aurâ fluctus commovente; sic animi quietus et placatus status cernitur, cùm perturbatio nulla est, quâ moveri queat.*" l 5. § 6. What a picture is here of the mind of a full grown Christian, blessed not only with peace but with "quietness and assurance for ever." No wonder, that he should address such a philosopher as this with that rapturous effusion—"Ad te confugimus, a te opem petimus—est autem unus dies bene et ex præceptis tuis actus peccanti immortalitati ante ponendus." What a lesson is this to us, who have the substance of which this was the shadow!

After



After some obvious remarks on the usefulness of history as a means of virtue, the section concludes with a candid admission, that, as the active, so also the contemplative, life has its own peculiar deficiencies; and that, therefore, in order to attain the most perfect frame of mind and habits of conduct, there may be a necessity for judiciously blending the one with the other.

The third and last section of the second part seems, in some respects, to pursue this subject, its aim being to explain the principal evils to which a life of retirement is exposed. These are stated to be, *idleness, humour, conceit, incivility, and churlishness*; to which is added, *misanthropy*, as that to which all the rest lead, being a sort of compound of them all, and, as it were, a perfect complication of mental diseases. The knowledge of human nature, shewn by the author in this painful detail, is the least part of his praise. The wise and pious reader will be abundantly more gratified by the strength and clearness with which Vital Christianity is insisted on, as the only infallible remedy for all and each of these diseases of the mind.

The third part, which contains REFLECTIONS ON HAPPINESS, commences with a just censure of those fallacious hopes, which are so generally entertained in the busy world, of rural retirement being itself a refuge for the exhausted mind; and of substantial ease and pleasure, being the certain result of that change of life which is looked forward to. The author states the imagined sources of these still more imaginary delights to be independence, agricultural pursuits, the diversions, and the scenery of the country; and he strongly shews, that, unless the mind possess over and above even what is most rational and solid in these gratifications, some internal spring of comfort and peace, the bright bubble will break so soon as it is touched by the hand of actual experience. In all the practical observations of this section, and particularly in the well-deserved animadversion on Dr. Zimmerman's unmeaning rant, we need hardly say, that we perfectly agree with the author. We would only express our apprehension, that, in what is said respecting *rural scenery*, strictly just as the application of the remarks is, his theory ascribes too little effect to the *natural* influence of such scenery on the human imagination. He does not *expressly* deny this influence; he seems rather in some degree to admit its reality: but he afterwards makes it merge so completely in habit and association of ideas, in the novelty of such scenes when first presented to us, and in the pleasure felt in advanced life from juvenile recollections, as scarcely to leave room for the application of any other principle. If this be really the author's meaning, we feel ourselves obliged to express a marked dissent from it. We are firmly persuaded, that such scenes are pleasing, chiefly because the all-wise and all gracious God has given to  
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our minds an instinctive taste for every species of sublimity and beauty, in order that we might be led by these attractions, to search after the one great and infinite source of all that is either beautiful or sublime. We consider, therefore, the pleasures of the imagination to have as certain a foundation in the laws of nature, as the most universal relishes of the palate, or the corporeal sensations of heat and cold: and we conceive the features of nature, which produce those mental delights, to be illumined by the Creator, as if with some scattered rays of his own infinite glory; that we might be induced, by these crepuscular dawnings, to raise the eyes of our mind toward the brightness of celestial day. If these objects are more engaging in childhood, we would resolve it into a deeper cause than novelty: we conceive, that it is because those earthly, sensual, and devilish inclinations, which are as hostile to innocent pleasure as they are to moral excellence, have not yet acquired strength to vitiate the natural taste. We doubt not, however, that invaluable purposes are served, by these pleasurable traces being made in the youthful mind: they, in some degree, counteract grosser indulgences, and force the mind to look for something purer and nobler than it finds either in voluptuousness, in gain, or in grandeur. This we conceive to be the true explanation of that general thirst for rural happiness, which scarcely any circumstances in life can overcome.

‘It is a flame that dies not, even there,  
Where nothing feeds it. Neither business, crowds,  
Nor habits of luxurious city-life,  
Whatever else they smother of true worth  
In human bosoms, quench it, or abate.’ *Cowper's Task*, B. 4.

But most true it is, that the thirst only can be felt without the possibility of its being appeased, so long as the worldly mind predominates. The delightful sensations of dawning life can be looked back upon only with heart-piercing regret, until, as our Saviour has expressed it, “we are converted *and become as little children*.” Then, with the purity of infancy, its capacities of innocent delight are also restored; natural pleasures are once more relished; and the beauty and grandeur of God's various works recover their original influence on the imagination. It is not, therefore, because they were pleasant in childhood that they are pleasant now; but because they are delightfully engaging, in themselves, to every mind that is capable of unpolluted enjoyment. Accordingly, the pleasures which they yield to the truly pious man, even in the latest evening of life, if overwhelming infirmities do not sink the animal spirits, are often far more vivid than any thing that was experienced in childhood. Without genuine piety, we are convinced that the most beautiful scenes of “nature, will,” at any age  
speedily



speedily "lose their natural attractions; but to the true Christian they will be lasting objects of delightful contemplation, not merely because of the relation in which they stand to their almighty Creator, but also because he has so formed them, as to make them significant and impressive mirrors of his glory.

The next section, on *the pleasures of a literary retirement*, contains additional observations on *History* and *Philosophy*, which, having been considered before as conducing to knowledge and virtue, are again adverted to, as contributing to *happiness*. In accounting for the pleasure which arises from the study of ancient history, the author makes the following remark, which we conceive to be as just as it is ingenious.

"The pleasure we derive from the perusal of an ancient history is partly *because it is ancient*. The mind, being formed for what is infinite, is naturally delighted with an image of unlimited duration, as well as of unbounded space. The retrospection of events, which are faintly discerned in the depth of past ages, is no less pleasing than the view of an exterior prospect, where the dusky hills, in the extremity of the horizon, are scarcely distinguishable from the clouds." p. 261.

We doubt not that the pleasure which we feel in contemplating an ancient ruin, is in great part to be resolved into the same source. It obviously constitutes a species of the sublime, and is, of course, to be best accounted for ultimately, by what Addison excellently observes—that "the supreme Author of our being, having so formed the soul of man, that nothing but himself can be its last, adequate, and proper happiness, in order that he might give it a just relish of such a contemplation, has made it naturally delight in the apprehension of what is great or unlimited." *Spec.* No. 413.

To the very just remarks, which we find under this head, we conceive it might have been more expressly added, that history informs and gratifies the mind, as it exhibits the grand operations of Providence gradually preparing the heathen world for the introduction of the Messiah's kingdom, and still proceeding in mysterious yet undeniable subservience to its further extension and final triumph.

After the author's observations on history, the pleasures of poetry, as adding to the retired man's happiness, are briefly considered; and on this head we discover much candour, and, as we conceive, some prejudice. As much is admitted in favour of poetry as could possibly be looked for, considering what had been said before on the subject of classical education: but the doubts which are started, whether the pleasure generally derived from reading the *Paradise Lost* does not chiefly arise from sympathy with the evil passions described in it, we own appear to us strangely far-fetched. That such a suspicion may be enter-

tained respecting the dramas of Shakespeare we do not dispute, as these have much in them to gratify the depraved, and offend the pure mind: but then, this is most true of those parts, which are the least poetical; and it is no slight evidence in favour of the morality of genuine poetry, that Shakespeare generally (might we not say uniformly?) becomes decorous in proportion as he becomes poetical. The *Iliad* of Homer, we conceive, gives delight, because "it finds something correspondent in the state of our minds," (p. 270.) not to the vices which it describes, but to the images from nature and human life which it exhibits. It gave pleasure to a heathen poet of a later period, because, says he—

Quid sit pulchrum, quid turpe, quid utile, quid non,  
Planius et melius, Chrysippe et Crantore dicit.

We do not, therefore, by any means, allow that poetry, considered generally as an art which engages the human mind, deserves that suspicion to which Mr. B. would subject it. That it may be, and has been, grossly abused we allow; but what gift of heaven has not been abused? The art of reasoning might, on similar grounds, be as justly suspected as the art of poetry.

The pleasures, which the retired man may derive from philosophical studies, are next considered, and among these, *Moral Philosophy*, of which Mr. B. appears to have taken the most just and exalted view, receives a deserved preference. In *his* hands it becomes what the Author of all truth meant it to be, the hand-maid of Christianity; and our divine religion appears more than ever like itself, when served by so noble an attendant. A deserved censure is afterwards pronounced on those who lose themselves in metaphysical labyrinths, in consequence of neglecting the only infallible guide: and the section ends with a liberal recommendation, not only of diversified studies, but of a due intermixture of that domestic and social intercourse, which, when wisely enjoyed, serves to strengthen the intellect no less than to solace the mind.

In the next section, the author resumes the subject, to which, of all topics, he seems most attached. *Religion* had before been considered as the principal means of virtue; here it is enlarged upon, as the chief source of *pleasure*. Two very different errors are here pointed out, as incident to the recluse, according to the nature of his disposition: a devotion, inspired by a mere survey of the works of nature, without respect to man's actual circumstances as a fallen and depraved creature, and consequently without regard to the means which the infinite mercy of God has provided for his recovery; and a devotion, in which an effervescent fancy mistakes its own chimeras for singular attainments,



ments, or supernatural communications. The former, he justly observes, is a delusion more common to philosophic minds; the latter, to those which are tender and susceptible. He proceeds to describe *true* devotion as at an equal distance from both these extremes :

'It is,' says he, 'neither (*merely*) philosophical nor mystical; it is neither that of an angel, nor of man, as he stood in his original innocence; nor is it the mere ebullition of fancy heated with its own visions; it is the devotion of man in his present fallen and sinful state, after he is brought to a proper acquaintance with God and with himself.' p. 291.

On the substantial possession and habitual exercise of this holy and heavenly principle, the author, with the solidest reason, makes the happiness of retired life supremely to depend. This he most truly states to be attended with such results, (sometimes discoverable by rational self-inspection, at other times diffusing themselves through the soul in sublimely delightful, yet no less rational sensations,) as to shed, even in this lower world, on the true Christian's path, a ray of celestial sunshine, which makes even "a wilderness to be to him as Eden, and a desert as the garden of the Lord."

The fourth and last part, which is destined to the refutation of objections, commences with a brief view of the most usual public situations; in which, with a few exceptions, the author perceives so much of difficulty, of danger, and generally of unproductiveness in matters of real utility, as to make retired life, in his judgement, a decided object of choice, whenever such a choice can be exercised. We should agree with this conclusion more readily, if we conceived those unhappy circumstances to be inseparable from active life; but that which Divine Providence appears to have made, in the far greater number of instances inevitable, cannot reasonably be deemed inconsistent with either virtue or happiness. We do not insinuate, that Mr. B. means to assert that it is so: but we fear that his remarks on active life may be so interpreted, as to cherish dissatisfaction with allotments which can seldom be altered, and which right feelings and right conduct will hardly ever fail to render supportable. It is, in fact, our conviction, that due qualifications for a life of retirement are much more rarely to be found, than those which capacitate for a life of business. The pious and ingenious Dr. Lucas, in his interesting chapter on this subject,\* considers the requisites for retired life to be—a *plentiful*, or at least *competent* fortune—a *mild and humble disposition*, or at least a *quiet and composed mind*—and a *good understanding*. Where the first of these is wholly wanting, business is matter of necessity; where

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\* Enquiry after Happiness, Vol. I. Part II. Chap. IV.

the others are not found, no situation will bring comfort. To the want of these mental qualities, the very evils, which Mr. B. has enumerated, are much more to be attributed, than to any external circumstances; and it can hardly be doubted, that this want would be still more severely felt in a life of vacant leisure.

The next section presents much more pleasing objects of consideration: solid, substantial usefulness, is shewn to be fully compatible with, nay to be, indeed, the necessary result of, a wise and pious man's retirement. Such a man must ever be doing good to the minds, or bodies of his neighbours; to his family, or to his own soul. His very mode of living is an instructive lesson.

'The world,' as Mr. B. excellently observes, 'wants repose,' and the exhibition of a virtuous and happy retirement has a tendency to quiet its agitation. It shews, that a simple mode of life is sufficient for every purpose of nature or rational enjoyment, and that there is no need to resort to the court or the city, to camps or senates, to theatres or fashionable assemblies, either for occupation or amusement.' p. 338.

In the third section, the author resumes a subject on which he had touched in the third part of his work, *Monastic Retirement*; and expresses an opinion, which has not been uncommon with contemplative Protestants,—that our reformers, in their indiscriminate suppression of all religious houses, ran to an extreme; and that, to have retained a sufficient number of those establishments to have been asylums for afflicted virtue, and places of education for the young, would have been a far more eligible procedure. No doubt, if the decision had lain with the ecclesiastical rather than the political men of that period, this would have been the case: but perhaps, on the whole, no loss has accrued to the interests of religion; such institutions would necessarily have shared in all the influences which act on the community at large, and would, therefore, too probably, have exhibited a very different picture from that which a pious mind feels pleasure in imagining. The idea of voluntary establishments, such as the *Beguinages*, which were so numerous in the Netherlands a few centuries ago, or those institutions of the *Unitas Fratrum*, to which the author refers, seems to be much more plausible: and possibly, if the religious world were to become less polemical, and more truly devout, the wish, which the author appears to entertain, might be actually realised. The retrospect of past ages would then be contemplated without prejudice or passion: it might probably be seen, in more instances than one, that useful and valuable matters had been cast away, on account of their drossy or foul accompaniments. Mr. B. expresses his persuasion, that, upon the whole, the monastic system has been detrimental to religion. That vows of celibacy have been so we believe;



believe; but one striking fact withholds us from involving in this blame the entire system; it is, that the most devout writings with which we are acquainted, from the primitive times to the period of the Reformation, have proceeded from members of monastic societies.

The work closes with observations on the choice of life; in all of which the same spirit of piety manifests itself. We must, however, deem those which are addressed to *parents*, the most likely to be useful, as so few of those who have already commenced their career, have it in their power to do more than make the best of their actual lot. This they may most effectually do, by pursuing that path of genuine religion and true devotion, which is both urged and exemplified throughout this interesting volume.

Considering that the work has already been so much read, and hoping that, if it is not now it will be in the hands of most of our readers, we have purposely abstained from making any large extracts. The extent of our remarks demonstrates how sincerely we esteem both the work and its author; and if, in some instances, we have thought it our duty to dissent from his opinions, it has been principally our aim to offer matter for his own candid consideration, as we trust that his very valuable labours are far from being at a close.

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Art. XIII. *A Treatise on the Situation, Manners, and Inhabitants of Germany; and the Life of Agricola.* By C. Cornelius Tacitus. Translated into English by John Aikin, M. D. With copious Notes, and a Map of Ancient Germany. Second edition. 8vo. pp. 254. Price 5s. Johnson. 1805.

THE works of Tacitus will be held in deserved estimation, while a love of truth and letters shall continue. As a consummate politician, an accurate philosopher, a faithful historian, and an elegant writer, the world will not often witness his superior. He is a vigorous and steady luminary, attendant on the evening of Rome. He is not, however, always clear: he is a light that may sometimes perplex, though he will never far mislead. His sententiousness borders on affectation, and his conciseness on obscurity. When at the outset of his description of Germany, he speaks of nations separated from one another by "mountains and mutual dread," *mutuo metu aut montibus*, the simplicity of history is violated by so bold a metaphor at the commencement. But here is at least grandeur without obscurity. This cannot be said of many other passages which we could enumerate, especially in his *De Moribus*. Let us, however, consider only the obscurities that have been gathering round him for seventeen hundred years; the corruptions that must have

have crept into his work, whether handed down to us by the stylus, the pen, or the press; together with the many revolutions that have radically overturned the states which he describes; and, above all, the fastidious mutability of taste: let us admit these drawbacks on the objections that have been made to his writings, and we cannot hesitate to rank them among the most valuable remains of classic antiquity.

But more especially his *Manners of the Germans* is to an European a valuable legacy; and to a Briton, his *Life of Agricola* is peculiarly so. As to the former, from the wilds and forests of Germany issued those immense and warlike hordes, which conquered and overran, province after province, all Europe; and from which she still retains obvious impressions in many of her customs and her laws. It is no less curious than pleasing to trace the coincidence. It needs not to be repeated, how much the ancient history of every European state is indebted to this source of information, for the few glimmerings which it affords us. With respect to the *Life of Agricola*, it is enough to say, that he was first a general, and then governor of Britain. And his exploits here, as recorded by Tacitus, not only give us the best picture we have of North and South Britain at that time, but it must excite in the bosom of an Englishman some gratification to contemplate the barbarous independence and warlike genius of his ancestors. For such obvious reasons these two works have long and deservedly been insisted on in our schools and universities as a substratum for juvenile knowledge, no less conducive to a classical taste than to the history of our forefathers, and of our country. They here appear before the public in an English dress.

Dr. Aikin has, in many other publications, a list of which will be found at the end of this before us, made good his pretensions to literary reputation. And though that of translation might be called fame at second hand, we have not been disappointed in our expectations of finding here an accession to the laurels which he has confessedly won. As to the *text*, we have sufficiently dilated on its merits. The *notes*, in this second edition, are chiefly extracted from the justly celebrated edition of Brotier. This was published at Paris, in 1771; and we are a little surprised that it did not find its way to the translator's hands before he gave the public his first edition of the *Life of Agricola*. We must, however, differ from Dr. A. as to his opinion of close and literal translation. Except, perhaps, in the Bible, there are seldom any valuable purposes answered by it. Independently of the harshness of assimilating idioms of different languages, a naked translation too often makes a difficult passage still more difficult. We are also not a little surprised to hear the translator affirm, that, from the nature of the subject



the "Treatise on Germany effectually precluded any attempt at ornamental language or harmonious period." Tacitus in English ought not to be, nay cannot be, Tacitus in the Original.

Brotier, as well as his master Tacitus, being almost in every body's hands at present, it will be needless to say much more of either of them. We shall only give a judicious note or two of Dr. A. himself, and then a specimen of the translation, together with its corresponding text; and shall leave the reader to judge of Dr. A.'s style as a writer, and of his fidelity as a translator.

'*Cibos & hortamina.* "Food and encouragement," one of the *points* frequently to be met with in Tacitus, like the *mountains and mutual dread* in the very first sentence of this treatise. Some annotators, not entering into this mark of character in the author's style, have interpreted *hortamina* "refreshments;" and, as food was before related, have [erroneously] supposed it to mean ale or wine.' p. 23.

'Ptolemy mentions iron mines in or near the country of the Quadi. I should imagine that the expression *additional disgrace* (or, more literally, *which might make them more ashamed*) does not refer merely to the slavery of working in mines, but to the circumstance of their digging up iron, the substance by means of which they might acquire freedom and independence. This is quite in the manner of Tacitus. The word Iron was figuratively used by the ancients to signify military force in general. Thus Solon, in his well-known answer to Cræsus, observed to him that the nation which possessed more iron would be master of all his gold.'

p. 118.

These extracts sufficiently entitle the writer to the respectable character of a judicious commentator. We shall take only one passage from Tacitus, and we select it where he gives the character of Britons in his *Life of Agricola*. This acute politician congratulates his country, that we were likely to become an easier conquest to Rome, because we were, even then, divided into *parties and factions*. And, whatever superiority we may boast in other respects, it is much to be lamented, that we are not in *this* wiser than our ancestors. It is time we should be wiser!

'In pedite robur: quædam nationes et curru præliantur. Honestior auriga, clientes propugnant. Olim regibus parebant: nunc per principes factionibus & studiis trahuntur. Nec aliud adversus validissimas gentes pro nobis utilius, quàm quòd IN COMMUNE non consulunt. Rarus duabus tribusve civitatibus, ad propulsandum commune periculum, conventus. Ita, dum singuli pugnant, universi vincuntur. Cælum crebris imbris ac nebulis fœdum: asperitas frigoribus abest. Dierum spatia ultra nostri orbis mensuram. Nox clara, et extremâ Britanniae parte, brevis, ut finem atque initium lucis exiguo discrimine internoscas.——Solum, præter oleam vitemque, et cætera calidioribus terris oriri sueta, patiens frugum, fœcundum.'

This

This passage is thus rendered by Dr. A.:

'Their military strength consists in infantry: some nations also make use of chariots in war; in the management of which, the most honourable person guides the reins, while his dependents fight from the chariot. The Britons were formerly governed by kings, but at present they are divided in factions and parties among their chiefs; and this want of union for concerting some general plan is the most favourable circumstance to us, in our designs against so powerful a people. It is seldom that two or three communities concur in repelling the common danger; and thus, while they engage singly, they are all subdued. The sky in this country is deformed by clouds and frequent rains; but the cold is never extremely rigorous. The length of the days greatly exceeds that in our part of the world. The nights are bright, and, at the extremity of the island, so short, that the close and return of day is scarcely distinguished by a perceptible interval. It is even asserted that, when clouds do not intervene, the splendour of the sun is visible during the whole night, and that it does not appear to rise and set, but to move across. The cause of this is, that the extreme and flat parts of the earth casting a low shadow do not elevate the darkness, and night falls beneath the sky and the stars. The soil, though improper for the olive and vine, and other productions of warmer climates, is fertile, and suitable for corn.' pp. 163—165.

Agreeably to what we before said of a too literal translation, we think Dr. A. is not to be commended, among other instances, for preserving, nay heightening the following harsh personification. *Et Cattos suos saltus Hercynius prosequitur, simul atque deponit.* He thus dresses up this high-starched sentence in English. "The Hercynian forest both accompanies and leaves behind its Catti." He apologises for it in a note, as giving the reader an idea of his author's style. But, he should hold up to the admiration of his young readers the beauties, and not the faults of Tacitus.

Upon the whole, we heartily recommend the translation to all those for whom it is chiefly intended. In English academies, it is an excellent school-book; and is worthy of attention from English readers in general. There is also an useful index, and a neat map of ancient Germany.

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Art. XIV. *A short and practical Account of the principal Doctrines of Christianity for the Use of Young Persons*; to which are added, suitable Prayers. By W. J. Rees, M. A. Curate of Stoke-Edith, Herefordshire. Second edition. Small 8vo. pp. 44. Price 1s. Sold 1804.

MR. Rees originally intended this little book for the use of his parishioners only, to assist them in their preparation for Confirmation; and it was designed, that the truths which it contains should be read, and carefully attended to, while they were perfecting



perfecting themselves in the Church Catechism. It is well adapted to that purpose; and, with the single exception of the section on Confirmation, may be read with equal satisfaction by those who make use of other catechisms. It is simple and concise; and it "explains evangelical truths in such a manner as to shew the necessity of a good life." We are glad, therefore, both that the author has been induced to make it public, and that it has met with so favourable a reception as to demand a second edition. Should a third be required, we hope it will be cheaper, in order to extend its usefulness. The prayers which are added, are short, and well suited to the capacities of young persons.

Art. XV. *The Manners of the Ancient Israelites*; containing an Account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts, Trades, Division of Time, Wars, Captivities, &c. &c. In Three Parts. Written originally in French, by Claude Fleury, Abbé [Prior] of Argenteuil, and one of the 40 Members of the Royal Academy, Paris. With a short Account of the ancient and modern Samaritans. The whole much enlarged from the principal Writers on Jewish Antiquities, by Adam Clarke. The second edition, with many Additions and Improvements. 12mo. pp. 410. Price 4s. 6d. Baynes. 1805.

TO those readers, whose want of leisure, or other hindrances, disable from consulting the voluminous treatises which have been published in illustration of the Holy Scriptures, works of this description are peculiarly valuable. They unite and arrange that, which is scattered and desultory, and impart in a convenient and familiar mode, information which would otherwise be inaccessible to the many; and it is desirable, even to those who can have recourse to the original authorities, to be occasionally reminded of their former acquisitions, without the labour of constant research.

As this is an old and deservedly celebrated work, we shall restrict ourselves to a notice of the additional matter, with which Mr. Clarke has enriched the present edition. He has prefixed a short Life of Abbé Fleury, an abstract of which we shall lay before our readers, with a few additional circumstances, that seem to have escaped Mr. C.'s observation.

Claude Fleury was educated for the bar, and practised as an advocate for a considerable time; but a prevailing inclination for devotional pursuits, induced him to quit a profession, so little favourable to their cultivation, and to enter the ecclesiastical state. He was admitted to those conferences on religious, and occasionally on literary subjects, at which the celebrated Bossuet presided. Although the simple manners and retired habits of the Abbé Fleury were ill suited to the bustle of a court, he accepted an invitation from Louis XIV. to superintend the education

tion of the Princes of Conti. In this arduous task he acquitted himself so much to the satisfaction of the monarch, that the Count de Vermandois, a legitimated natural son of Louis, was committed to his care; and he was afterwards associated with Fenelon, in the tuition of the Duke of Burgundy. On the decease of Louis XIV. the Regent appointed Fleury confessor to the young prince, afterwards Louis XV., and accompanied his nomination with a high and well merited compliment to his pious and unassuming spirit. "Having spent a long life in laborious usefulness, he died of an apoplexy, July 14, 1723, in the 83d year of his age."

The simplicity and integrity of this amiable ecclesiastic were not corrupted by prosperity. When he was presented to the Priory of Argenteuil, he gave a rare example of disinterestedness, in resigning the abbey of Loi Dieu; and when he pronounced the usual discourse on the admission of Massillon into the French Academy, he ventured to urge upon that eloquent prelate the duty of residence: "the post of a bishop," said he, "is in his diocese only."

The same quiet and unostentatious character, that influenced the conduct of the Abbé Fleury, may be traced in his compositions. The style is unstudied and unornamented, but it is not deficient either in precision or strength. His Ecclesiastical History is written with such a scrupulous regard to truth, according to his views of it, that its fidelity may be admitted to atone for its defects.

In his admirable "Discourses on Ecclesiastical History," he deploras the increase, and points at the abuses, of the monastic orders; and declaims with equal energy of expression and force of reasoning against those "holy, ultramarine robberies," the Crusades.

The volume before us contains only a part of the Abbé Fleury's original performance, which included an equally able dissertation on the Manners of the Primitive Christians. It was first published in 1681; and in 1756 it was translated into English by the Rev. Ellis Farnsworth. When the present editor "first thought of preparing a new edition of this work, he intended to retranslate the original; but, on looking over the translation of Mr. F., he was satisfied, that a better one on the whole could scarcely be hoped for. In general," adds Mr. C. "the language is simple, pure, and elegant." Preface, p. ix. To the *elegance* of the translation we cannot subscribe; but it is plain and intelligible, and is better adapted to the simplicity of the national manners which it describes, than if it were tricked out in the glare and finery of modern composition. The republication has been well received, the first edition having been exhausted since 1802. For the improvement of the second edition

Mr.



Mr. C. has laboriously collated the translation with three copies of the original, and corrected the references to the Scriptures, and to the Latin and Greek classics.

"Some judicious friends," having judged the original work rather too concise, and hinted that several useful additions might be made, Mr. C. "was naturally led to turn to Father Lamy for materials;" whose "*Apparatus Biblicus*" he "considered as ranking next to the work of the Abbé Fleury: from Mr. Bundy's edition, much of the fourth part of the present volume is extracted. Those points, which he supposed the Abbé had treated too concisely to make them intelligible, he has considered more at large; and some subjects of importance, which the author had totally omitted, he has introduced;" *ut supra*. The additions to this new edition are considerable and important. They consist principally of numerous notes, in which the learning and critical talents of the editor are happily applied to the correction and elucidation of the text: and he has added several supplementary chapters on the Hebrew Poetry; the Musical Instruments of the ancient Hebrews; the Hindoo and the Mohammedan Fasts and Purifications, &c. in illustration of those of the ancient Jews; a short History of the ancient and modern Samaritans; and a sketch of the Liturgy and present State of the Jews.

These supplements contain a great variety of useful information and sound criticism; and we warmly recommend the work in its present improved state, as an admirable companion to the Old Testament. If we were disposed to except any part of the book from our general approbation, it would be that portion of the supplementary chapter on the Poetry and Music of the Hebrews, where Mr. C. endeavours to illustrate "the exquisite art possessed by some of the prophets, in conveying the *sense* of their words by the *sounds*." Few English readers, we imagine, will be able to discover the analogy which Mr. C. conceives to exist between the Hebrew sound, as here described, and the affections which were intended to be expressed: nor do we conceive the Hebrew pronunciation to be sufficiently ascertained, for the due illustration of such an analogy, although it might originally be obvious.

We insert an extract from the last chapter, which, for its awful import, particularly deserves the consideration of our readers.

'A Jewish rabbi, a man of extensive information, and considerable learning, lately observed to me, "that as Moses had to do with a grossly ignorant, stupid, and headstrong people, he was obliged to have recourse to a pious fraud, and pretend that the laws he gave them were sent to him by the Creator of all things; and that all the ancient legislators and formers of new states, who had a barbarous people to govern, were obliged to act in the same way, such as Menu, Numa, Lycurgus, Mohammed, &c. and that the time was *very near at hand*, when all the

inhabitants of the civilized world would be of one religion, viz. Deism, which he said was a system of truth, compounded from Judaism, Mohammedanism, Christianity, and the writings of the ancient heathen philosophers, when I expressed my surprise at hearing a Jew talk thus, and asked him, if any of his brethren were of the same mind? He answered with considerable emotion, yes, every intelligent Jew in Europe, who reflects on the subject, is of the same mind.' pp. 365, 366.

Who can refuse to join in the emphatic exclamation with which Mr. C. closes this melancholy statement: "If this rabbi's testimony be true, the children of Jacob are deplorably fallen indeed!" We have, however, strong reason to believe that it is so; nor is the fact unaccountable. The ground on which the Jews maintain their disbelief of the New Testament, is equally subversive of all evidence of revelation. Partial research and reflection must tend to make them Deists. May they be excited to that serious and profound investigation, which will not fail to establish on an immovable foundation the divine authority, and perfect harmony, of the old and the new dispensations of revealed truth!

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Art. XVI. *The Confessions of William Henry Ireland, containing the Particulars of his Fabrication of the Shakespeare Manuscripts; together with Anecdotes and Opinions (hitherto unpublished) of many distinguished Persons in the Literary, Political, and Theatrical World.* 8vo. pp. 342. Price 7s. 6d. Goddard. 1805.

THE propensity of youth to falsehood and imposture is obvious to every attentive observer, and it may demonstrate the depravity of human nature to the conviction of every unprejudiced mind. It is not uncommon for children, who know that a frank confession of their faults would ensure their pardon, to persist in denying them at the certainty of being punished if detected; or to report fictions, in order to give a momentary gratification to persons, whom they well know to abhor every kind of untruth. Hence, the only extraordinary circumstances in young Mr. Ireland's conduct are, that it should have excited so much public attention, and that it should have carried deception to so great an extent.

After a silence of nine years, on a subject which all the parties concerned might naturally wish to have been buried in oblivion, it appears strange, that the person chiefly in fault should endeavour to revive the agitation of it. We say chiefly; because, if Mr. I.'s present account may be depended on, several persons must bear a proportion of the blame. To diminish his own burden, by transferring to each his share, appears to be the principal design of what the author terms his *Confessions*: but he cannot be unacquainted with the fable of the boy and the wolf; nor need information, that a liar is commonly disbelieved, even though he speak the truth. The account which he gives



gives to Mr. Chalmers of the origin of his imposture, adds no weight to his testimony on *any* subject. "It was," says he, "at first to me the *innocent* exercise of a leisure hour in boyhood, to please an indulgent parent, and gratify a *blameless* vanity." p. 298. It seems, therefore, that Mr. I., after all the disgrace to which he has exposed himself, his father, and his friends, after all the misery which he represents himself as having endured on the account, still regards *falsehood* as innocent, and vanity as blameless. He has not yet learned, that truth and integrity are *virtues*, and that lying and imposture are *vices*. If vices be not *designed* to injure our fellow-creatures, he holds them guiltless. So does not God, nor any serious *believer* in God. If the author does not suppose the Bible to be, like his own Shakespearian papers, "cunningly devised fables," we entreat him to advert to a few passages in it. (Proverbs vi. 17. xii. 22. Ephesians iv. 25. 1 Timothy i. 10. Revelation xxi. 8. 27. and xxii. 15.) If he appeal from the tribunal of God to that of *man*, how can he expect credit for his assertions, when he avows falsehood to be no crime in his own account? Every sentence of his present work may be untrue; yet if *he* consider it as not intended to injure any person, he will still esteem it an "innocent exercise." Others may have executed those forgeries, for the composition of which he takes so much credit to his own genius; yet his assertions on this subject will admit of excuse in his conscience, as being designed only to "gratify a harmless vanity." These inferences naturally result from his premises; and we point them out with the desire of convincing him, and the multitudes that are like-minded, of the baneful effects of disingenuity in all its forms. We regret that the author, after having experienced these for nine years, has not yet learned the necessity of moral principle, even to render human intercourse satisfactory or secure. We imagined, that he must long since have discovered "the man who first invented the art of speaking truth to have been a cleverer fellow than he had ever supposed him to be." His present work obliges us to conclude, that he has still this discovery to make. We are willing to believe the account which he has given of his gradual and unintentional progress in imposture: but neither in the commencement nor in the advancement of it, can we, on his own shewing, acquit him, easily as he acquits himself, of guilt toward God, and toward his fellow-creatures.

Art. XVII. *The Transport's Monitor; or, Guide to Masters of Transports and Victuallers*, being a practical Treatise on the Duties of the Commanders of those and other hired Vessels, &c. &c. By Henry Abbott. 8vo. pp. 128. Price in boards 6s. 6d. Cawthorn. 1805.

THIS work will be found extremely useful to the persons for whom it is chiefly compiled; and the more so, as the greater part of them are justly supposed to be incapable, through want

of education, of passing their accounts through the public offices, unless furnished with set forms of the necessary vouchers. Many of the forms here published have long been known; but were so much dispersed, that the collection into a single volume, of all that was necessary, reflects credit on the assiduity, as well as the judgement, of the compiler. So far we think well of the work; but, we observe with concern, where so good an opportunity presented itself of recommending some regulations for the *health, comfort, and cleanliness of the troops while at sea*, that not a single syllable occurs on these subjects. We have known numerous instances of ships for want of due attention to matters so obvious, having been extremely unhealthy,—while others, that sailed in company with them, were directly the reverse. Should Mr. Abbott's well meant publication reach a second edition, we strongly recommend him to add, by way of appendix, Capt. Cook's observations, On the best means of preserving the lives and health of seamen.

#### Art. XVIII. FRENCH LITERATURE.

*Examen impartial de la Philosophie et de la Religion considerées dans leurs rapports respectifs.*—An impartial Examination of Philosophy and Religion considered in their mutual Relations.

THE author of this Examination begins his parallel, by repelling an injurious insinuation. It is demanded, "Is there any religion free from fanaticism? Are not religion and fanaticism essentially the same?" In the Revolutionary language, Christians and Fanatics were synonymous terms; and they still are so in the jargon of Philosophism. What is signified by Fanaticism? An immoderate zeal for opinions, which either by enthusiasm, or by compulsion, suppresses the powers of the mind. This effervescence has prevailed in every age and country, from causes entirely independent of religion. Idle questions, absurd systems, ridiculous trifles, have always found supporters among persons infected with fanaticism. Religious sentiments, indeed, have likewise had their fanatical supporters and their victims. Human passions have, in some cases, intruded into the sanctuary; and have equally, in other cases, been excluded from all connexion with religion. Can religion justly be considered as the cause of those divisions and wars, to which France was for so many years unhappily a prey? Was it not rather an instrument, a pretext, of which ambitious men availed themselves, to promote their projects of aggrandizement, and their thirst of vengeance? We ought not to attribute to religious dissention, crimes, which really originated in politics. The barbarous and absurd war of the League should not be ascribed to Religion. It was not religion that refused to acknowledge the lawful sovereign of France; but the intrigues and pretensions of the Guises, the enmity of the Spaniards, and the weakness of the legate of Rome, who could not penetrate into the true causes, which stimulated those ambitious men to deeds of rebellion and horror.

Henry IV. conquered his kingdom as much by his beneficence as by his arms: he annihilated every faction: he assigned limits to every claim, and reigned peaceably. At his death turbulent men endeavoured to excite disturbances; but the genius of Cardinal Richelieu suppressed them,



them, and prepared the way for the splendid reign of Louis XIV. Religion prospered, till an indiscreet zeal, and the dictates of a mistaking devotion, prompted him to attempt making converts by force of arms. Public or private differences of opinion, and the discord produced by them, constitute no argument against the purity of the Faith.

The licentious immorality of the Regency subverted that faith, which the great writers of the age of Louis XIV. had respected, and its sacred orators had defended. The indifference, which the government manifested toward all religion, made way for the appearance of the philosophic sect. It found a protector and disciple in the Regent himself. Voltaire first unfurled the standard of Impiety: his style was fascinating; ridicule was his most successful weapon; and he aimed to seduce the passions, and to involve every received truth in doubt. He became the founder of infidelity, and his disciples multiplied. The enthusiastic admiration of his talents, and the seductive effects of his doctrine, produced a real fanaticism. He had only to set the fashion, and his sarcasms were imitated. Men of letters of every class, especially such as had only the name without the reality of talent, vented the most outrageous declamations against the salutary principles of social order. A vast and shapeless body of philosophism appeared, and it was adopted as the code of impiety.

The worthy writer having thus developed Fanaticism, proceeds to examine Philosophy, and the spirit of the Gospel, in their true acceptations. He reverts to the origin of Philosophy, and decides, that it has had little influence on the destiny of nations. It may be of utility to select individuals; but it is useless, and even dangerous, to the multitude. No political association ever existed without moral principles; scarcely any without religious sentiments. The essential principles of morality had been strangely disfigured, by incorporation with false religions. Christianity restored just ideas of Morality, rejecting the monstrous errors which had been mingled with it. To Christianity we owe the civilization of modern nations, the stability of society, and the revival of letters. Its disciples recovered the world from that darkness, which had nearly overwhelmed it, at the time when the Vandals, the Goths, and the Saracens, divided amongst themselves the wreck of the Roman Empire. The influence of Christianity on the nations is peculiarly striking, when compared with the effects of Philosophy in the different ages of the world. We may perceive Philosophy emitting at long intervals feeble and uncertain gleams, which enlightened the minds of only a few, and left merely some ephemeral traces, which speedily disappeared. Christianity, on the contrary, penetrates the heart, and deposits there its unperishable seeds. Empires moulder away; generations vanish; the Christian religion alone remains pure and unchangeable in the midst of destruction. It repels the attacks of its enemies, resists the approaches of error, and triumphs over the passions of its own children. The author terminates his investigation, by endeavouring rapidly to point out the services, which Christianity has rendered to philosophy.

Christianity prepared the way for true Philosophy, and for the highest efforts of the human intellect. The arrival of the learned Greeks in Italy, and the invention of Printing, would not have sufficed for the revival of literature, science, and sound philosophy, if religion had not

lent her aid. To the necessity of defending her doctrines, we are indebted for that energy of demonstration to be found in the works of Clarke, Mallebranche, Huet, D'Arnaud, Locke, Leibnitz, &c. Christianity has not merely disseminated those great moral truths, which enable us to entertain the intimate relations of man toward his Creator, and toward his fellow men, which form the entire code of Natural Religion: it has sanctified them; and has enforced them with motives so powerful, as to render them by far more effectual than they ever were at Athens or at Rome in the most flourishing periods of philosophy.

It is to be regretted, that, with a subject of such importance and magnitude before him, the author should have limited his treatment of it to an Essay, in which its outline only is sketched. The immense stock of materials, that ought to be employed with advantage to the argument, renders it extremely desirable, that some masterly writer, of adequate information and experience, would undertake to complete a discussion, which is as indispensable as it is interesting, at a crisis when error avails itself of every resource, to regain the ascendancy that it maintained during half of the last century.

#### Art. XIX. GERMAN LITERATURE.

*Ecclesiastical Geography and Statistics.* By the Rev. Charles Frederic Ständlin, DD. Theological Professor, and Member of the Consistory at Gottingen. Large octavo. pp. 506. 1804.

**BY** Ecclesiastical Statistics, Dr. S. means the secular or political branches of Ecclesiastical Geography, in contra-distinction to its local, moral, and theological departments. In the general view which he takes of these subjects, he includes under the title of Ecclesiastical Geography, a description of all the forms under which religion exists at this time, with respect to the modes in which it is supported, its ceremonies, and customs; the relations which it establishes between its teachers and their disciples, and between its members and the civil government; its influence on the moral character, and general welfare of nations; the writings which are held sacred, the ecclesiastical language, and the state of theological literature.

Religions have given rise to ecclesiastical societies, in which the ministers of religion enjoy various kinds of superiority, including political privileges, and a portion of secular authority. Political governments, on the other hand, have claimed a controul and ascendancy over the church, including the regulation of all her secular concerns. Whether religion be regarded as dependent or independent on the state, the author refers its political construction to the head of Ecclesiastical Statistics.

It was his design to have extended these comprehensive and particular views of religion to its state in every country of the globe, but he found it impracticable to render the vast information necessary to be collected for the purpose sufficiently complete. He therefore determined on limiting his undertaking to the present state of Christianity throughout all parts of the world; comprising, however, that of Judaism, on account of its intimate connexion with the Christian Religion.

He very properly divides the Christian world into two grand departments, the Eastern and the Western: a distribution marked both by geographical



graphical position, and by a separation which arose from the ambition of contending prelates.

After a rapid view of the present condition of the Jews as dispersed among Christian nations, Dr. S. closes with inquiries into the causes of so much variety and difference in the existing forms of Christianity; the proportion of those who profess belief in it to the rest of mankind; the religious sentiments which chiefly prevail in the present age; and the present state of theological learning.

The whole is executed with great ability, and will be highly interesting, in the perusal, to every reflecting mind. An English translation of this work is rendered extremely desirable, by the obvious deficiency of every attempt that has hitherto been made in our own language, to furnish adequate information on so important a subject. It requires a depth and extent of ecclesiastical research, far beyond the attainments of those writers among us who have undertaken the discussion.

## Art. XX. SPANISH LITERATURE.

IT has frequently been asserted, that the Spanish nation remains indifferent to the literary and scientific improvements, which in other countries are ardently and successfully promoted. Modern philosophers have assumed the position, that every recent advancement in science originated in the light, which they have diffused over the more civilized parts of Europe; and that a country, in which superstition still maintains its empire, must be incapable of literary refinement. On the continent in general, and perhaps in our own island, too much credit has been given to this pretence. It seems to have been forgotten, that at a period when other parts of Europe were immersed in profound ignorance, Spain had her poets and historians, and could boast a Garcilasso, a Lopez, a Calderon, and a Cervantes. France, especially, ought not to be unmindful of the degree in which she was indebted to a neighbour, whom she now affects to despise, for the productions of Corneille, Moliere, and Le Sage.

The Spaniards are not in reality negligent of any acquisition, which may assist the progress of knowledge. They are conscious of their natural and adventitious resources, and a taste for the sciences and the arts is widely diffused among them. In their principal cities academies are established; as at Seville and Barcelona, for Belles Lettres; at Saragossa and Valentia, for the Fine Arts; at Valladolid, one for Geography and History; at Grenada, one for Mathematics and Drawing, &c. These learned societies present the public with interesting and instructive Memoirs, which excite mutual emulation, and shed light on the sciences and useful arts, especially in Agriculture and the establishment and improvement of Manufactures. Independent of these associated bodies, there are many learned men who devote themselves to the study of their history and laws; and poets, who manifest a fertile and brilliant imagination: and literature, in general, is cultivated much more than has commonly been supposed. Fœijso, Sarmiento, Isla, Francisco Perez, Cadahalso, Lahuerta, Thomas Yryarte, Juan D'Escoiquix, and the celebrated Campomanes, are not unworthy successors of Mendoza, Herrera, Saavedra, Quevedo, Villega, Sepulveda, Solis, and Mariana. Cavanilla has published, in two folios, his Researches in Botany and

**Natural History.** The Abbé Saverio Lampillas, in 1781, published six volumes of dissertations, in which he maintains that Italy was greatly indebted to Spain for her eminent success in literature. This is not a solitary instance of greater obligations subsisting between nations, than most are willing to acknowledge.

At this time, the King of Spain employs learned men to travel through Europe, in order to collect from all countries the particular improvements, which have been made in arts and sciences. Roads are forming throughout the kingdom, to facilitate communication with the interior, and the canal of Arragon is highly useful to that purpose. Hospitals are erected for the reception of vagrants; which have succeeded in checking the common practice of mendicity. Patriotic societies are constituted for the encouragement of exertion and the patronage of talents, not only in the principal towns, but likewise by the aid of government in various country places. The manufactories of Segovia and Guadalaxara produce cloths, which rival those of England and France: that of the latter place employs 4000 workmen paid by the king, and already has reduced the balance of trade for serges with England by 200,000*l*. The silk-works at Valentia support 8000 workmen, and employ more than 40,000 of the inhabitants. Charles IV. has established at his residence of St. Ildefonso a linen-manufacture, which provides for the natives of that barren part of the country.

The exertions which are really made by governments for the encouragement of national industry and prosperity, are not to be estimated by the affectation with which they are sometimes published. The court of Spain is apparently, in these respects, inferior to no government in Europe: and although it has been objected that the royal manufactories, by precluding competition, operate as monopolies in the vicinities where they are established, yet the relief which they immediately supply to the necessitous, and the example which they set before the opulent, are not, on that account, to be denied their merited commendation. Instead, therefore, of adopting the prejudices which have so generally been promulgated, of an universal indolence, and indifference to literature, it becomes nations, whose attention seems to have been engrossed by the antiquities of Italy, or the commerce of Great Britain, to ascertain the real state of a country, that is well known to be favoured with eminent local advantages; and which, if oftener visited, would probably be far more highly esteemed.

Depressed as it has been, in common with several nations of Europe, by the aggrandizement of France, it seems to have been preserved more effectually than most others from the inroads of atheistical philosophy. Notwithstanding the powerful sanction by which the introduction of this system might be supported, it does not appear to have obtained a footing beyond the Pyrenees. Superstitious appendages to Christianity, indeed, are wearing gradually away; but the national attention to religion is apparent in the rapidity with which a recent work, entitled, "*The Triumph of the Gospel*," has reached a seventh edition. It contains memoirs of men who had been recovered from the errors of modern philosophy, and who victoriously encountered the sophisms of infidelity, with arguments for the truth of Christianity. This publication, in four volumes octavo, is the performance of M. Olavides, celebrated for his personal merit, and for a persecution to which he was exposed. He was  
governor



governor of a province of Spain, and had the charge of a German establishment in the Sierra Morena. The *Encyclopedia* of D'Alembert, and the *Philosophical History* of Raynal, having been observed among his books, he was denounced, and sentenced by the Inquisition: but being allowed to leave Spain, he repaired to France, and was received with open arms by the heads of the anti-christian party. He resided a long time at Paris, under the title of Count de Pélas. The crimes and horrors attendant on the Revolution awakened him to a consideration of the effects, which a system of infidelity, and an undefined licence of conduct, naturally tend to produce on the organization of civil society. He was obliged to return into Spain, where he opened his mind to an intelligent and pious friend; and being directed to writings on the evidences of the Christian religion, he became fully convinced of its divine authority.

In the work abovementioned, M. Olavides communicates the result of his inquiries and reflections. After a confession of his former infidelity, of his pursuit after delusive pleasures, and of the unrestrained corruption of his manners, he describes some serious impressions received from the sudden death of one of his companions in licentiousness. These, however, do not deter him from fighting a duel, in which he kills his adversary: but that fatal event leads him to reflections, which terminate in a sense of his guilt. In consequence of his duel, he makes a journey, and reaches a monastery, where, notwithstanding his remaining prejudices against religion, fatigue compels him to stop. One of the Fathers notices his concern of mind, as well as his exhausted condition, and receives him with the kindest charity and hospitality. His prejudices are weakened; he reposes confidence in his benefactor, and reveals to him the secrets of his heart. He communicates his doubts concerning the mysterious doctrines of Christianity, and even the existence of God; he fully states the evidence that would be necessary for his conviction, and spares neither objections nor arguments against religion. The discussion is extended through forty letters, addressed to a young man who had participated in his errors and his excesses. It comprises almost every thing that has been advanced by friends of Christianity, in demonstration of its truth. If it be censurable, it is for extending the argument to a degree that may tend to weaken its force. The colloquial form which it assumes requires ample details, and copious answers to the objections that are introduced. The arguments by which he establishes the truth of religion, are, however, in general, well chosen; and their evidence is not easily to be evaded. Accordingly, the opponent, although he had been a determined and hardened atheist, is converted, and becomes a decided and zealous Christian. He arrives among his family; he conducts himself toward his children, his friends, and his servants, in an affectionate and beneficent manner; and affords a practical demonstration, that religion is the genuine source of virtue and happiness in every condition and circumstance of human life.

This work is similar in its purport to that of Abbé Gérard, entitled *Le Comte de Valmont*; and it might have excited a stronger interest in the perusal, if, instead of an extended discussion of the evidences of religion, the arguments had been more dispersed through the narrative, as in the performance which we have just cited. If M. O.'s work had been compressed into two volumes instead of being extended to four, it might

might also have been more generally acceptable, and therefore more useful: but in its present state, we regard it as deserving of no slight commendation.

## ART. XXI. SELECT LITERARY INFORMATION.

- *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan.*
- ▲ *Correspondence has been opened with various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend.*

### GREAT BRITAIN.

Mr. David Booth, of Newburgh, in the county of Fife, has published Proposals for an Analytical Dictionary of the English language, in two octavo volumes. All the compound words (in which class the author includes almost every word of more than one syllable,) are to be arranged under the respective roots from which they are derived. The original idea annexed to each root is to be investigated, and an account given of its secondary powers, as acquired from custom and from metaphor. The various inseparable prepositions and terminations of the language are considered as distinct words, and explained in an Introduction, which is now in the press.

Mr. Leslie has circulated proposals for publishing by subscription, a Dictionary of the Synonymous Words and Technical Terms in the English Language: it will be published at Edinburgh.

Mr. Crabb, of Bremen, is engaged in a new Critical Grammatical Dictionary of the German and English Languages, the object of which is to define and elucidate, by examples, the various acceptations of all words in the two languages, as a more accurate guide for the choice of proper expressions in translations.

The second volume of *ΕΠΙΣΗΜΕΙΩΤΑ*, by Mr. Tooke, is expected to appear early in next winter.

Mr. W. Godwin has undertaken a History of England, from the earliest records of events in this island to the revolution of 1688, to be written on a scale not smaller than that of the History of England during the same period, by Hume.

It is intended shortly to publish, by subscription, Memoirs of the Life of Colonel Hutchinson, Governor of Notting-

ham, member of the Council of State for the Commonwealth, one of the Judges of Charles I.; with original anecdotes of many of the most distinguished of his contemporaries; and a summary review of public affairs. Written by his widow Lucy, daughter of Sir Allen Appley, Lieutenant of the Tower, &c. To be printed from the original MS. in possession of a branch of Colonel Hutchinson's family, with portraits, &c.

An English Gentleman, who escaped from France in the month of May, intends to publish a faithful account of the present state of that country and of the French people.

Mrs. Jackson, widow of J. Jackson, esq. Advocate General of Jamaica, has in the press, Dialogues on the Doctrines and Duties of Christianity, illustrated and inculcated by reference to Scripture.

The Jacobin and Deist's Mirror will shortly be published, containing a discussion of the following political question: What was the cause that France, which has, for more than twelve years past, contended for liberty, equality, and the rights of man, and for the suppression of a monarchical government, could not attain her end; but was necessitated at last to anoint the first Consul Emperor, Monarch, or Representative of that nation? It will be addressed to the inhabitants of the British Empire, and contain many useful and illustrative remarks, calculated to reform the sentiments of Deists and Jacobins.

A Picturesque Tour through Spain, by Swinburne, containing 22 plates, in folio, is in preparation, and is expected to be completed early in 1806.

Mr. T. C. Banks has issued a Prospectus for publishing, in two quarto volumes, the Extinct Peerage of England,



on an entirely new plan; giving an account of all the Peers who have been created, and whose titles are now either dormant, in abeyance, or absolutely extinct, with their descents, marriages, and issues, public employments, and most memorable actions, from the Norman Conquest to 1803.

Mr. E. Donovan will shortly publish, in one volume 4to., illustrated by numerous coloured plates, the Natural History of the Insects of New Holland, New Zealand, and other Islands in the Pacific Ocean.

Mr. Maurice is printing a Vindication of his Modern History of Hindostan from the Strictures of the Edinburgh Reviewers.

Owen Feltham's Resolves, religious, moral, and political, are about to be reprinted.

Mr. Beloe is printing Anecdotes of Literature, from rare books in the British Museum, and other valuable libraries.

A new edition of Hooke's Roman History is in the press.

Dr. Griffiths is now engaged in a translation of Lenoir's French Monuments, to extend to 6 vols. 8vo.

Mr. J. Rannie is about to publish by subscription five English Operas: and a volume of hitherto unpublished Poetry.

An Abridgement of Mr. Roscoe's Life and Pontificate of Leo the Tenth is announced at Liverpool.

Mr. Cruise is preparing for the press a fifth and sixth volume of his Digest of the Laws of England respecting Real Property.

Mr. John Newland, of the Inner Temple, is preparing a Treatise on Contracts, so far as they fall within the jurisdiction of a Court of Equity.

The fifth volume of the Supplement to Viner's Abridgement is preparing for publication.

A Treatise on the Law of Tithes, to accompany Mr. Gwillim's Collection of Cases on Tithes, is preparing for publication.

Mr. John Turner, of the Middle Temple, is preparing a new work on Conveyancing: it will consist of modern precedents, and an introduction on the language and structure of conveyances.

Dr. Clarke, author of the *Medicinae Praxeos Compendium*, is printing a new work on the practice of physic.

Mr. Basil Montagu, of Gray's Inn, is engaged on a Treatise on the Law of Bankrupts.

Mr. W. D. Evans has in the press a Translation of Pothier's Treatise on Obligations, with Illustrations adapted to the English Law.

Mr. Roberts, author of a *Treatise on Voluntary and Fraudulent Conveyances*, is preparing a Treatise on the great Statute of Frauds and Perjuries; in which the influence of that statute upon contracts for sales, wills, judgements, and executions, will be the subjects principally considered.

Mr. Jonas, author of the *Abridgement of the Excise Laws*, intends shortly to publish a new and complete Art of Gauging.

A Treatise on the Anatomy of the Human Ear, illustrated by Engravings, will shortly be published by J. C. Saunders.

Dr. J. C. Smyth will shortly publish, in a letter to Mr. Wilberforce, Remarks on the Report of M. Chaptal to the Consuls or former government of France; with an examination of the claim of M. Guiton de Morveau to the discovery of the power of the mineral acid gases on contagion.

Dr. Trotter, of Newcastle, is preparing for the press an Inquiry into the increasing prevalence, prevention, and treatment of those disorders commonly called nervous, bilious, indigestion, &c. The work is entirely practical, and has engaged his attention for a number of years.

Dr. Young's Lectures on Natural Philosophy, and the Mechanical Arts, delivered two years ago at the Royal Institution, are now in the press, with considerable additions and improvements. The work will form two quarto volumes, and is expected to be completed by the end of the year.

The first volume of Bishop Hall's Works was published at Midsummer, in demy 8vo., price 8s., and on Whatman's royal paper, price 12s. The second volume will be published at Michaelmas, and one volume will appear quarterly till the whole is completed in ten volumes.

*The following Works are expected to appear shortly:*

An Essay on the Use of Instrumental Music in Christian Worship, including Critical Remarks on authors who have written in vindication of the practice, historical anecdotes of church music, and thoughts on Oratorios.

A Treatise on Religious Experience, in which its nature, evidence, and advantages

vantages are considered; by C. Buck, 12mo. 3s. 6d.

A View of the Social Worship of the first Christians; by Mr. J. A. Haldane, of Leith.

An Essay on the Institution and Management of Sunday Schools; with an appendix, containing ruled forms of books for keeping a methodical account of the scholars.

A System of Medical Arrangement for Armies; by Dr. R. Jackson.

The Complete Grazier; or, Farmer and Cattle Dealer's Assistant: with numerous engravings; by a Lincolnshire Grazier. 1 volume, 8vo.

The Indian Sportsman, a detailed account of the wild sports of the east.

The Life of the late G. Morland, large folio, embellished with his portrait, and many of his works.

#### RUSSIA.

The first volume of a Geographical Vocabulary of the present state of the Russian Empire (*Geografitscheskoi Slovar Rossiikago Gossudarstva*), is published at Moscow, in 4to. 1300 pages. This volume contains only the first three letters of the alphabet; the work will probably extend to 4 vols. of the same magnitude.

#### GERMANY.

Under the patronage of Count Hoym, Minister of State and Governor of Silesia, a society, has been instituted, entitled the Silesian Society of Natural History and Industry. Every one of its corresponding members is to transmit to the Society, a detail of the advancement of Arts and of Industry in some particular district or province. The resident and corresponding members already amount to 50.

M. H. Storch (author of the Picture of Petersburg, of which a translation has been presented to the British public) has completed his 8th and last volume of his Historical and Statistical Picture of the Russian Empire at the end of the 18th century: *Historisch statistisches gemälde des Russischen Reichs*. Leipsic.

Reineke has published at Berlin the commencement of a work, entitled, *Die Erde oder schilderungen der Natur*, &c. The Earth; or, Pictures of Nature, and of the Manners of different Nations

A work has been undertaken by M. E. F. de Schlotheim, of Gotha, entitled, *Beschreibung merkwürdiger kracuterabdrücke und Pflanzen-Versteinerungen*; a Description of Fossil Impressions of Vegetable Productions and Petrifications of remarkable Plants, intended as an Essay

towards a Flora Antiqua. It is illustrated by plates.

M. C. Schkuhr has published the first part of his *Deutschlands cryptogamische Gewaechse*; The German Cryptogamia, or twenty-fourth class of the Linnæan System.

At Leipzig, Dr. F. Schwægrichen has commenced a work, entitled, *Leitfaden zum Unterricht in der Naturgeschichte*; The First Elements of Natural History.

M. G. Tilesius has published the first volume of his *Jahrbuch der Naturgeschichte*; The Annual Repository of Natural History. This publication is intended for the annunciation and examination of new discoveries, but has been interrupted by the absence of the editor, who accompanied the Russian embassy to Japan.

M. Ch. L. Sickler has published the first volume of a General History of the Culture of Fruits, from the earliest Antiquity to the present time.

M. M. F. Weber and Mohr have commenced Memoirs of Systematic Natural History (*Archiv für die Systematische Naturgeschichte*.) It is published at Leipzig.

M. F. Leopold has published at Hanover the 2d Part of his *Agricola*, a collection of the most useful discoveries in rural economy both by the Ancients and Moderns.

M. Ch. D'Essen has published at Weimar, an Introduction to the Knowledge and Use of several Trees and Shrubs indigenous in Germany. The first principal division of the work treats of those plants which grow spontaneously. The second includes those of which the culture might be improved and extended: the description of each plant is accompanied by a detail of its uses in arts, manufactures, agriculture, &c.

The first volume of a *Mercantile Encyclopedia* has been published by M. Bürman, at Mannheim: it is to be completed in 4 vols. 8vo.

M. Scharnhorst, Colonel in the Prussian army, has published at Hanover an entirely new and revised edition of the 1st volume of his *Officer's Guide* in the practical Part of the Military Science.

M. Sam. Varadi has published at Vienna a work in the Hungarian language, on the Effects and Progress of Vaccination: it is accompanied by coloured plates, representing various stages of the disorder.

M. Schultes has published at Vienna the first Part of *Historical and Picturesque Travels through Austria*; the plates



plates are designed by Maillard, and engraved by Duterchoffer.

M. C. Mannert has published at Nuremberg a Map of Turkey in Europe, Asia Minor, Syria, and the adjacent countries.

M. Adrien de Riedle has published at Munich, the 1st, 2nd, and 3d Numbers of *Reise-Atlas von Baiern*, An Atlas of the Roads in Bavaria, including also a description of those curiosities more particularly worthy the attention of travellers: it is in 4to numbers, each containing 15 or 14 maps.

M. J. De Fakhofen has published at Würzburg, in 4 sheets, a Trigonometrical Map of the Principality of Würzburg.

A German Atlas, indicating all the changes that country has lately undergone, has been published at Leipzig on 30 folio sheets.

M. M. Schneider and Weigel have published at Nuremberg, Copies of Mr. Arrowsmith's Maps of the Eastern and Western Hemispheres.

#### FRANCE.

M. A. M. F. I. Palisot de Beauvois has published the first and second Parts of an African Flora; *Flore d'Oware et de Benin en Afrique*. Price to subscribers 24 francs each Part, containing 6 plates, coloured.

M. Jaumes St. Hilaire has commenced a work on Botany, entitled, *Plantes de*

France, intended for the use of botanists, agriculturists, physicians, and manufacturers. It is published in parts, in 8vo., price 9 francs each.

#### SPAIN.

There has been published at Madrid, by royal authority, the Account of a Voyage of Examination to the Straits of Fuca, performed in 1792: it is preceded by an introduction, &c.

#### PORTUGAL.

A Literary Journal is published at Lisbon, entitled, *Minerva Lusitana, Jornal de Sciencias e Litteratura*.

The following literary productions are expected in a short time in this country: *Historia de las Idolatrias que jo se usoras en nossas Terras*; A History of the Idolatries at present practised in our (the Portuguese) dominions.

*Lusitania antiga illustrada na Geographia e na Genealogia*; Ancient Portugal illustrated, relative to its Geography and Genealogy.

A Map of Portugal in 6 Plates; *Mappa breve di Lusitania em seis taboas*.

A Map of Portugal and its Conquests, in 10 Plates; *Mappa breve de toda a Portugal e Conquistas em dez taboas*.

#### ITALY.

A Collection of Essays, Observations, &c. relating to the Improvement of Agriculture in the Duchy of Parma, is published weekly at Parma, in 8vo., its title, *Giornal economico Agrario*.

## Art. XXII. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us;—and the insertion of any work should not be considered as a sanction of it: the list consisting of articles, which we have not examined.

#### AGRICULTURE.

A Treatise on Practical and Experimental Agriculture; by J. Carpenter, of Chadwick Manor, Worcestershire; 2 vols. 8vo. 10s. 6d. each. Those who purchase a dozen copies to distribute among their tenants, &c. may be supplied at 6s. each volume.

Communications to the Board of Agriculture, vol. 4. 18s.

#### ANTIQUITIES.

A Series of Views, representing the most curious and interesting remains of antiquity in the Archiepiscopal palace of Lambeth; by E. W. Brayley and W. Herbert: Part I. 8s. plain, 14s. coloured.

An Introduction to the 4th volume of *Mumimenta Antiqua*; by E. King, esq. F. R. S. and A. S. 5s.

#### ARCHITECTURE.

Views of Picturesque Cottages, with plans and descriptive letter-press; by W. Atkinson, architect. Illustrated by 21 plates, 4to. 11. 1s.

#### BOTANY.

Annals of Botany; by C. König and J. Sims, F. L. S.: Part 4. 7s.

The Principles of Botany and Vegetable Physiology, from the German of D. C. Ludwig Willdenow, Professor of Natural History and Philosophy at Berlin, 8vo. 10s. 6d.

#### EDUCATION.

A compendious Dictionary of the Latin

in Tongue; by A. Adams, LL. D. Rector of the High School of Edinburgh.

Fenelon's Treatise on the Education of Daughters: translated from the French, and adapted to English readers, with an original chapter on religious studies; by the Rev. T. F. Dibdin, B.A. F.S.A. 8vo. 8s.

A new Introduction to Reading, compiled at the request of the Sunday School Union, for the use of Sunday Schools in general. Part 2. 5d., or 1l. 12s. per hundred.

Fragmenta quædam, curavit, et notas addidit R. Walpole, A. B. Trin. Col. Cant. 8vo. 5s.

Elements of Gaelic Grammar, in four parts; by A. Stewart, 2s. 6d. Edinburgh.

Practical Introduction to English Grammar; to which is added, a System of Rhetoric, and an Essay on Composition, 12mo. 1s.

Comedia, e Novelle Morali, e piacevoli, tradotte dal Francese, e dall' Inglese.

#### LAW.

Principles and Practice of Naval and Military Courts Martial; by J. M'Arthur, Esq. 2 vols. 8vo. 1l. 1s.

Defence of the Hon. A. C. Johnston, including a View of the Evidence produced on his Trial, with his Sentence. To which is added, a Letter to his Royal Highness the Duke of York on the present Administration of Military Law, 5s.

The Trial at large of a Cause, Chuter v. Burn, to recover the amount of a Guarantee, before Mr. Collingridge, in the Sheriffs' Court, Guildhall, Jan. 30, 1805. Taken in short hand by Mr. Curney, 1s. 6d.

The Edinburgh Police Act, 2s.

The 2d Part of Holloway's Strictures on the Character of Attornies, &c. 3s.

#### MEDICAL SCIENCE.

Tables of Materia Medica, or a Systematic Arrangement of all the Articles admitted by the Colleges of London, Edinburgh, and Dublin, with a number of original and selected formulæ; by J. Kirby, M. D. 4s.

The Philosophy of Physic, or the Natural History of Diseases, and their Cure; by the Rev. W. Wilson, 5s.

An Historical Relation of the Plague at Marseilles in the year 1720, from the French Manuscript of M. Bertrand, Physician at Marseilles, who attended during the whole time of the malady; by A. Plumtree, 8vo. 7s. 6d. boards.

Tables of the Materia Medica; by J. Kirby, M. D. 4s.

Observations on some late Attempts to depreciate the Value and Efficacy of Vaccine Inoculation; by S. Merriman, 8vo. 1s. 6d.

An Answer to all the Objections hitherto made against Cow-pox; by J. Adams, M. D. 1s.

Observations on the Simple Dysentery; by W. Harty, M. D. 8vo.

Salutary Cautions respecting the Gout; in which the doctrines maintained in a recent publication by Dr. Kinglake, are exposed and refuted; by J. Hunt, author of Historical Surgery, 2s. 6d.

Medical Collections on the Effects of Cold Water, as a Remedy in certain Diseases; with an appendix, containing an account of some Experiments made with a view to ascertain the effects of cold water upon the pulse; by J. E. Stock, M. D. 8vo. 6s.

The Edinburgh Medical and Physical Dictionary, containing an Explanation of the Terms of Art, and a copious Account of Diseases and their Treatment; by R. Morris, M. D., J. Kendrick, Surgeon, F. R. S. and others. No. 1. 1s. 6d. to be continued weekly, and completed in 56 Numbers, forming 2 Vols. 4to.

#### MILITARY.

An Address to Volunteer Corps going on Permanent Duty; being a short and compendious Direction preparatory to Marching, and whilst remaining on Permanent Duty, with Copies of Rosters, Guard, and Parade Reports, &c. &c.; by Lieut. Col. Gordon, 8vo. 2s. 6d.

#### MISCELLANIES.

The History of the Anglo Saxons; by S. Turner, F. A. S. vol. 4. 10s. 6d.

The Nativity of Napoleon Bonaparte, Emperor of the French; calculated by a Professor of Astrology, 4to. 3s. 6d.

A consolatory Epistle to a Noble Lord on the sudden and unexpected close of his political career; by H. Hedgelog, 4to. 2s. 6d.

Works of the late B. Franklin, L.L.D. and F. R. S. with notes and engravings, No. 1. 1s.: to be completed in 20 Numbers.

Historical Account of the Voyages of Capt. J. Cook to the Southern and Northern Hemispheres; by W. Mavor, LL.D. 2 vols. 18mo. 8s.

A new edit. of Pilkington's Dictionary of Painters, with additions, &c.; by H. Fuseli, R. A. 4to. 1l. 16s.; large paper, 2l. 12s. 6d.

The Flowers of Literature for 1804; by the Rev. F. Prevost and F. Blagdon, Esq.; with portraits, 6s.

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#### ERRATA in the present Number.

- Page 567, line 3, from bottom *et passim* for Philip read Phillip.  
 — 569, — 10, from bottom, for eastward read westward.  
 — 570, — 22, from bottom, for martial law read civil court.  
 — 577, — 17, from bottom, for north-east read south-east.